

REFORMED CHURCH MESSENGER

Sanctified

Because He loved the earth, the earth is fair,
We have not suffered as He suffered—yet
He smiled on little children, and was ware
Of lilies blowing upon Olivet.

He liked to walk upon the dusty roads,
Even the road that led to Calvary,
He savored food and drink and found them good,
And loved the sparrows chirping in their tree.

His home was heaven, yet He found the earth
A pleasant place in which to dwell awhile;
And human joy and grief, and death and birth
Are blessed by the approval of His smile.

How can we dare to find earth less than dear,
Knowing He loved it, while He tarried here.

—Elizabeth Clarke Kieffer.

When?

When the opponents of Prohibition cite any other law affecting millions that is perfect in its results it will be time to assert that legal restriction of liquor on a national scale is not justifying itself.—Kansas City Star.



THE GOLDEN GATE—SAN FRANCISCO

A Gate of Delight for Members of the Reformed Church Fellowship Tour to California,
July 5—August 4

PHILADELPHIA, MAY 17, 1928

A PUPIL-CENTERED VACATION SCHOOL PROGRAM

Alfred Nevin Sayres

(Continued from last week)

To a superficial observer it may seem that this is moral training and nothing more, and that it might be left to the public school to accomplish such ends. This is not a true judgment. Our aims as religious educators differ from those of the secular schools by the presence of the God in the process. The warrant for playing fair is the fact that the Heavenly Father smiles upon fair play and scorns a cheat. "Be cheerful, kind, generous, peaceful and helpful" are God's rules for a happy home. The worship period is as natural an activity as the recreation period and the hymns and prayers and Scripture selections deal with the same experiences as the discussions and stories and handicraft. A kindergarten teacher's diary tells of a story told about the wind which provoked the following comments from the children: the home of the wind is in the cloud; one found the wind in the back yard drying mother's wash; another found it blowing a boy's kite in the air; another found it in the tree top and down among the blades of grass at the same time; another was sure it was in his darkened room at night. "At last," the teacher records, "they reached the thought I had been leading them to express. They told me the wind was at many places at one time—they were sure of it, although they could not see the wind itself. I then compared the wind with the Heavenly Father, saying His home is in Heaven. He is in the backyard with mother, in the playroom, the bedroom, and everywhere we go, although we cannot see Him." This is more than merely moral training.

B. Next, let me show the experimental content of such a program. It is already apparent that the matters dealt with were intimately related to the experience of the children. Not only the wind, but other elements in Nature, the pets they know and love, their baby brothers and sisters, their parents and the varied experiences of their homes all make the warp and woof of the program material in the Kindergarten Department.

This is especially apparent in the Junior Clubs where the entire program was related to the life relationships in the home, the school, the playground and the Church. These spheres of life constitute the Junior child's world and the four medallions in the windows of our Junior room representing these four realms of life were very suggestive in outlining our program. For two weeks our discussions, our worship, our stories and our handicraft projects dealt with the home. The girls wove baskets for their homes and the boys made mats, wastebaskets, book-racks, clothes-line reels, stools and the like. Meanwhile they formulated their codes of conduct for the home and found appropriate scriptural texts to accompany them.

Another week was devoted to the relationships of school life. Prof. Smith, Superintendent of Schools, was invited to one of the sessions to chat informally with the boys about the problems and experiences of school life and ask and answer questions. A new school building was in course of construction and the boys wanted to do something for the school. In conversation with Mr. Smith it developed that a tree for the school-yard would be very acceptable. Learning of our desire to secure a tree for this purpose a member of the Church offered a beautiful sycamore maple which stood on a property where a new office building was being erected and would surely be destroyed. A double end was served by a project which captured the imagination of the boys—the threatened tree was spared and presented to the

school. The chairman of the Borough Tree Commission, Mr. Frank Weaver, came to a session of the club and talked to the boys about trees and the proper precautions to be taken in transplanting. During this same week the code of rules for school life was adopted in the discussion periods.

Another week was spent in the discussion of the problems and experiences of the playground and the adoption of a set of rules for the playground as given above, while a last week was given to the study of the pupils' relation to God and the Church, and the following rules were adopted:—"A B. B. L. is reverent in God's House and in God's out-of-doors, and a B. B. L. is Brotherly." During the same week the girls were making chair-covers for the choir for summer use, and the boys made a community bird-house of thirteen rooms and covered with a copper roof to be placed on the Church lawn. It is not difficult to imagine what a chance this latter project offered for training in co-operation, as each boy had his hand in the building and painting of that bird-house. This project grew in part out of a jaunt one morning into the woods to see the habits of the birds and to the wagon-sheds of a Church on the edge of town where the birds had built their nests among the rafters, doing their best to find a home near the haunts of men.

This is sufficient to show how the content of the program centers in the pupil's own experience. The elements in which he lives go to make up the fabric of the curriculum.

(To be continued next week)

A LETTER FROM MISSIONARY BECK

At Sea, on Board S. S. President Taft,

April 15, 1928.

In our Sabbath meditation today we had that verse from the 139th Psalm which reads, "How precious, also, are Thy thoughts unto me. O God! how great is the sum of them! If I should count them they are more in number than the sand."

One might ask, what are these thoughts of God? Well, to a traveler, the answer suggests itself first in the topography of the earth.

The writer has not been so great a

traveler; yet he has camped among the noble "cedars of Lebanon." He has seen the fertile valley of the Nile; the glaciers of the Alps; the blue Danube, and the mighty Yangtze. A few weeks ago we left the playground of the Rockies, and skirting that majestic range of snow peaks from Long's Peak to Pike's Peak and south, we stood next day at the rim of that vast chasm in Arizona where God's geology of the ages is an open book for man to read. And now here we are on the boundless deep. To the traveler these features of the earth's surface suggest power and beauty and bounty, and strength and patience in the thought of God.

The devout astronomer, turning his telescope to the heavens can think the thought of God after Him. The devout biologist or physicist can do the same by turning his microscope and his technical instruments to the examination of the earth. Men of science who have been unriddling the laws of nature have only been reading the thoughts of God and applying them—the men who make the telephone, the airship and the radio possible, as well as the men who build and navigate these great ships so safely and so unerringly.

"O Lord, our Lord, how excellent is Thy name in all the earth!" exclaims the Psalmist. "When I consider Thy heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, and the son of man that Thou visitest him? For Thou hast made him a little lower than the angels and hast crowned him with glory and honor. Thou hast made him to have dominion over the works of Thy hands, and hast put all things under his feet."

So, according to the Psalmist, a very fine thought in the mind of God is to give dominion to man, and to crown him with glory and honor. But the finest thought of all is God's love for humanity—His love for you and me; and it needs the New Testament to tell that. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

Edwin A. Beck.

THE ROAD OF A LOVING HEART

By Harry Lee Burgess

If you have a grey-haired mother
In the old home far away,
Sit down and write the letter

You put off day by day.
Don't wait until her tired steps
Reach Heaven's pearly gate;
But show her that you think of her
Before it is too late.

If you've a tender message
Or a loving word to say,
Don't wait till you forget it
But whisper it today.

Who knows what bitter memories
May haunt you if you wait?
So make your loved ones happy—
Before it is too late.

We live but in the present
The future is unknown;
Tomorrow is a mystery—
Today is all our own.

The chance that fortune leads to
May vanish while you wait,
So spend your life's rich pleasure
Before it is too late.

The tender words unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent;
For these some hearts are breaking,
For these some loved ones wait,
So show them that you love them—
Before it is too late.

THE MASSANUTTEN ACADEMY, WOODSTOCK, VIRGINIA

Dr. Howard J. Benchoff, Head Master

Commencement exercises at Massanutten Academy will be held this year on June 2, 3 and 4. The Class of 1928 numbers 18 young men, who will enter higher institutions of learning next fall. The graduation program will be held on Monday, June 4, at which time all graduates will deliver orations. On Sunday, June 3, the annual sermon will be preached by the Rev. J. N. LeVan, D. D., of Easton, Pa. An interesting program is scheduled and for 3 days, patrons, faculty and students will celebrate what promises to be a delightful commencement day.

The Massanutten Cadets took prominent part in the famous Apple Blossom Festival which was held in Winchester on May 3 and 4. The whole battalion was in the parade on the 4th, and in competition with many other schools, took first prize for its class—\$100. This sum the boys will donate to the erection of the new swimming pool, which is rapidly nearing completion, and, when finished, will be the finest prep school pool in Virginia.

Among the many visitors who appear daily was our own Dr. J. P. Moore, veteran missionary of our Church. It was Dr. Moore's first visit and he found that even to date he had not seen all the fine things in the Church. He later addressed the meeting of the Women's Missionary Society of Virginia Classis, at Edinburg.

(Continued on page 23)

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EDITORIAL

SERENITY IN A HURRYING WORLD

A crisscross and tangled world, friends; a crisscross and tangled world! Who of us from the snarled-up raw material of existence that falls to our hands has been able to figure out an orderly pattern of straight lines to live by? Our business life, our friendship life, our Church life, even our home life, are formless patchworks of blocks labeled alternately, "How shall I ever get through with this?" and "Of everything that's waiting to be done, what ought to come next?"

Wavering moments when we are hard put to it to decide whether this thing is right or wrong are distracting enough. But the times of not knowing which of a dozen right things, all immediately demanding, should have first attention, are like preludes to dementia. Judgment may or may not have fled to brute beasts, but serenity surely has. The quiet animal lying down in his stall with no wonder how tomorrow can be got through or over, may almost start envy in the heart of the present-day human hurry-slave.

Not the speed alone but the moral hazard of the headlong drive through the scattered hours torments the conscientious. Not the hazard of his own soul's safety—which a man whirling in the maelstrom of tumultuous duties might well forget—but the hazard of the harm he may be doing those whom he means to help presses sickeningly on whosoever preserves any keen sense of obligation to serve the family of his Father in this world.

The slipshod and bungled manners in which one makes, now on one side and now on the other, mere flitting gestures of aid, when he ought to be putting the whole of himself into the service of need till the need is served, shame the faithfulhearted Christian as a scamped job shames the honest-minded workingman. But what can one do when the lash of impatient time smarts on one's shoulders—and the next job shouts for him rabidly?

To men bedeviled by this malignant stress of things half-done, things undone and things that by all mortal sign in this turmoiled world are never going to get done, it is almost like a direct slap in the face to come suddenly across that verse in which Paul wrote to the Corinthians about the danger of having their minds "corrupted from the simplicity that is toward Christ." Simplicity—verily! Let merciful Heaven look down on us and say where, in all the multifarious and endlessly intricate civilization wherein the twentieth century has snared us, even an Omniscient Eye can see the least chance for any of us to achieve simplicity. If it is "corruption" for a follower

of Christ to lose a sense of simple, uninvolved, uncomplicated, easily lived and spontaneously enjoyed relation with his Master, are we not all corrupt? Does a loving Heaven indeed pronounce on us that condemnation?

And yet, even if Heaven does not condemn us for our distracted plight, do not our hearts after all hear longingly this word which at first smites us with a seemingly mocking ideal? What an infinite blessing it would be to be endowed with the divine grace of simplicity! Might we have it? Jesus did have it; that is sure. And what exquisite light of calm and peace it shed over all His pilgrim days in this world!

Never hurried, never worried; oft in weariness, sometimes in sorrow, but never in turmoil; troubled with no anxieties, and by disappointment, opposition and failure neither robbed of faith nor cast down to despair; remembering always the ready help of the Father and secure in knowledge that no crisis on earth could exhaust the remedial resources of Infinite Love—our adorable Savior did live in our earth a veritable simple life. His life was truly a pattern of perfectly straight lines.

He had, to be sure, a different world from ours. But not a different universe. Men move faster in our day than in His. But the stars do not. *Humanity has learned to hurry. But God has not.* And if we could attain to any such clear vision of the unhastening God—the eternally competent God—as Jesus brought with Him from the infinitudes, we too could rest amid any mundane turmoil in the surety that sufficient unto every day is not alone the evil thereof but the task thereof.

If this be an ordered realm of creation in any moral sense whatever, it is inconceivable that any man's duty is more than that to which his own diligence and his Creator's enablement make him equal. Whatsoever is more than these let him leave where his Master left all things—in the hands of Him who inhabiteth eternity.

Jesus came into the world—so He said—to do the will of the Father who sent Him. *There is no simpler simplicity than that*—one all-comprehending purpose for the whole business of living. There could be no complication in that ideal, for there is nothing outside of it. We cannot know as perfectly as Jesus did what that divine will commands. But we can listen for it as honestly as He did. And what we hear we can do with as perfect confidence that this and this only is duty. "So shall our walk be close with God"—and our lives serene with "the simplicity that is toward Christ." —NOLAN R. BEST.

FAITHFULNESS

There is a basic quality in life and character worthy of greater attention and far more cultivation than it often-times receives among Christians. It is a most constructive and substantial element in building manhood and womanhood, and hence it is most useful and gainful to mankind. We refer to the virtue of Faithfulness which is active in loyalty to all promises and holy vows.

The nature of this may be shown by the use of a homely illustration. Across the street stands one of our old Churches. It has been standing there 136 years, and it has always stood very firm and fast; it has done so during summer and winter, during day and night, during wind and storm, during light and darkness, during rain and snow, amid prosperity and adversity, and there are no cracks, no sinking and leaning of its walls, no unevenness in its floors, and its lofty bell tower continues to point to the skies and to heaven.

And why is this so? For the simple reason that the masons used solid stones, gritty sand, good lime, and that these were carefully and skillfully fitted together in order to secure enduring walls. The work was done in such a way that this Church may stand another 136 years. But this is not all, for the builders must have placed into these strong and stately walls a part of their minds and hearts. And this is only another form of saying they were conscientious and faithful mechanics, and, consequently, they are most worthy of our remembrance and gratitude and of continued honour.

This being admitted, what may and can be said of all those working in the spiritual realm, who are devoting their time and talents and strength in the pulpit and in numberless other gracious ministrations, who are striving to do the same in many Sunday Schools and other organizations, and who through their Christian living and working and example are building not only themselves but all to whom they are bound in this holy labor and this godly and quickening fellowship.

If those who built the enduring walls of this old Church are worthy of regard and honour, how much more and constantly are all worthy of our sincere gratitude who in different ways are the real builders of Christian manhood and womanhood and childhood? This is a structure that can not be measured by arithmetic; it is more beautiful than our poor human words, for the pattern of it is spiritual and heavenly, and it is only in the Scriptures that one may find the words which are fitted and adequate to describe such building.

There should on our part be no failure to appreciate and encourage all who are willing and able to engage in this, the highest, the holiest and the most enduring work to which godly men and women may devote themselves with skill, patience and fidelity. They are worthy of great honour and of constant gratitude, and they should be made to realize and rejoice that we appreciate their good work in and for the kingdom of our Lord. The faithfulness of our fellows ought to beget faithfulness in us, so that we may continue to build up the Church, to the glory of our Heavenly Father.

—U. H. H.

* * *

IS IT EASY TO PRAY?

The eminent Detroit clergyman, Dr. Reinhold Niebuhr, recently elected to the faculty of Union Theological Seminary, New York, says: "It cannot be maintained that Protestantism has had any great success in teaching people to pray. Too frequently its sanctuaries are really lecture halls in which the minister delivers two discourses—the one a sermon called the pastoral prayer, and the other an address called a sermon." Many of us will feel the sting of this reproof. Have we as Protestants really succeeding in teaching people to pray? We have perchance scoffed at the Romish practice of telling beads, of repeating "Ave Marias" and "Pater Nosters," and compared it with the empty and meaningless turning of the prayer-wheel of the Lama temple and the high-pitched invocation

of its long-robed priests. But what about us? Can we claim as Protestants that we are not guilty of the deadly formalism that makes true prayer impossible?

Recently the writer was asked to deliver an address on the subject, "Prayer and Missions." Volumes have been written on this theme. It is so old as to appear trite to many, and there seems to be little room for difference of opinion about it. That eminent missionary statesman, Dr. John R. Mott, wrote years ago: "*Everything vital in the missionary enterprise hinges upon prayer.*" But even those who are readiest to acknowledge the truth of this claim help to demonstrate how this duty is misinterpreted in theory and neglected in practice. Many, alas, think they are praying when they are only "saying prayers." What a world of difference!

As an illustration, we saw in a prominent religious journal just the other day this remarkable statement: "Your share in missions means that you are to pray for the work and the workers. *It is the easiest thing you can do* for the extension of the Kingdom of God in the world. When Jesus looked out upon the multitudes in Palestine He said, 'The fields are already white to the harvest,' and then He added this significant appeal, 'Pray ye, therefore, the Lord of the harvest that He would send forth laborers into the harvest fields.' You can help the missionaries by way of the throne of God." This quotation reveals the common fallacy of supposing that about the easiest thing you can do is to pray. According to this idea, praying requires much less effort, thought and sacrifice than other religious activities, such as the giving of money or work. Hence the temptation to use prayer, not as a *preparation and inspiration* for service, but as a *substitute* for service. This reminds us, too, of Hiram Golf's classification of defective Church members. There are two classes, he said—"those who pay but do not pray, and those who pray but do not pay."

Now as a matter of fact we cannot believe that those who really pray will fail to pay. Instead of being easy, true prayer is a most difficult achievement of the human spirit. It means the practice of the presence of God; it means coming consciously into tune with the infinite and eternal; it means putting your hands into the hands of the Lord Jesus and leaning your head upon His heart; it means that blessed sense of fellowship and communion which constitutes the spirit of prayer and makes it possible to "pray without ceasing."

What is your prayer? Not necessarily the words you utter or the pious sentiments you profess. These may only conceal what is in your heart. Your *real* prayer is your inmost yearning, your intensest desire, your predominating mood and temper, the spirit that determines the manner of man you are. No matter what you may claim before others, no matter how you may try to deceive yourself by repeating the formulas of devotion, to hear your real prayer one must listen for the cry of your heart. It is a great thing, when thus understood, to be able to say of any man, "*Behold, he prayeth.*"

* * *

TRUTHS BY WHICH MEN LIVE

Opinions differ with regard to the intensity of the present day "passion for reality." Some maintain that no former age ever hated sham and hypocrisy quite so much, while others, unable to shake off the cynical temper, point to the common use of camouflage and cosmetics and declare that our so-called passion for reality is not genuine. It is a fact, however, that the past decade has witnessed a serious effort to get back to fundamentals. Too often, alas, there has been a tendency to magnify the things that are comparatively petty and unimportant, and to make the salvation of men dependent upon the traditions and dogmas of other men rather than the commandments of God. Strachey calls ritual, dogma and exclusiveness "the three idolatries"; and who can doubt that millions have worshipped at these false shrines? But with all its rapidly changing forms, methods and problems, Christianity remains essentially "the life that is hid with Christ in God."

It is of prime importance, therefore, that the abiding truths should have restatement for the people of every generation. Those things that "cannot be shaken" need to be re-defined. Ever and anon our hearts cry out for a restatement of the truths by which men live. Such an interpretation of the supreme beliefs of men fortifies our faith, clarifies our thinking and vivifies our wills to be obedient to the heavenly vision.

Among the new books with quickening power we wish to commend particularly at this time that great new message by Dr. William Adams Brown, *Beliefs That Matter*, and Dr. Oscar L. Joseph's excellent volume, *Ring of Realities*. In his persuasive and scholarly way Professor Brown tells us what to believe about God and Jesus, about ourselves and the world we live in, about the Bible, the Cross, the Sacraments and Immortality. It is not only suggestive but eminently satisfying. Dr. Joseph in convincing chapters brings us face to face with these realities: the available God, the sufficient Christ, the dynamic Holy Spirit, Man, Faith, Hope, Love, Joy, Fellowship, the inspired Word, and the Life More Abundant. For those who have eyes to see these books will be found rich in treasure.

* * *

A DIFFICULT PROBLEM

It does not add to one's sense of security to be told that there are a lot of crazy people walking our streets. But as a matter of fact this constitutes one of our most difficult police problems. Although a good many of these morons, idiots or just plain "nuts" never do any particular harm, it is known that every now and then one of them breaks loose and commits a revolting crime. A prominent police official in New York City makes the assertion that there are at least 50,000 such mentally deranged people walking the streets of that city alone. When some fiendish act is committed by one of these dangerous lunatics, particularly on an innocent little child, the public pauses long enough to express its horror and to demand why the police allow such insane folks to be at large.

But it is quite unjust to shoulder all the blame on the guardians of the law. Often the families of such unfortunates zealously shield them. It is natural that parents and friends should shun the idea of having anyone dear to them committed to an asylum. They usually hope against hope that the afflicted one will not become violent—and only after attempted suicide or murder is the family usually willing to co-operate in having the lunatic placed in the hospital for observation and treatment. We should as Christians treat this grave problem sympathetically. Wherever possible we should point out the peril of keeping deranged persons at home until some awful sorrow is brought upon them and others, when prompt removal to medical care in a hospital might effect a cure or at least prevent another of the terrible catastrophes which so often bring sadness and tragic consequences.

In this connection it is of interest to note that of 25 "lifers" recently examined in a State prison, 24 were found to be "hypoplastic"—or abnormal from a glandular standpoint. The Neurological Institute is about to make an extensive research into the problems of maladjusted and criminal personality. We are only at the beginning of remarkable discoveries along this line. There is far more kinship than we have supposed between physical health and mental and moral processes.

* * *

SCIENTIST AND SAINT

Philadelphia has lost another pre-eminent citizen in the death of Dr. Edgar Fahs Smith, former Provost of the University of Pennsylvania. Extended articles and editorials have described his distinguished services as a chemist, a teacher and an administrator. He was often called "the best-beloved college professor in America," and two years ago nearly 4,000 chemists participated in the ceremony when the American Chemical Society awarded to

him the Priestley medal for outstanding achievement. But those who would do justice to Dr. Smith will not make the mistake of ignoring the religious spirit of the man. He was not only a great scientist; he was also a warm-hearted and sympathetic Christian gentleman, profoundly interested in the moral and spiritual problems of his "boys," as he affectionately called his students, and hundreds can testify to his kindly advice and the inspiration of his stalwart faith in the eternal verities. Surely we cannot have too many such men in our college and university faculties.

We are thankful for this helpful comment by *The New York Times* on the life and work of this faithful teacher:

"It has been suggested that history will eventually bring forth as its really central and culminating figures, not the political or economic leaders, but the saint and the scientist—men 'who will guide and ease our farther advance.' In the New Humanism the saint and the scientist will be companions, the one finding the spiritual applications of the other's discoveries. In the life, studies and contributions of Provost Smith, it is not too much to say that *the saint tented with the scientist in the same body*. He was interested in the behavior of atoms and molecules. His work on electro-chemical analysis is an authority recognized throughout the world. He was devoted to his science and published nearly 200 papers of his researches. But he was thinking always with a sort of Promethean concern of what influence all these studies would have upon the behavior of mankind—or, more particularly, 'the welfare of the land.' He lived sacrificially to that end. One of the labors of his last years was associated with the testing of the secret formula for copper salts which Friar Roger Bacon left in cipher. In the certification of the accuracy of the formula, which Dr. Smith and his associates gave, the whole history of chemistry is spanned from its timid emergence from alchemy to its confident mastery of the earth's atomic forces. Friar Bacon said that the true end of science, which was then comprehended under the term philosophy, was *a rising 'from the imperfect knowledge of created things to a knowledge of the Creator.'* That was accurate as a statement of Dr. Smith's philosophy of science—with the addition of an emphasis upon continuing research for perfecting the imperfect knowledge of created things."

* * *

A SONG OF PRAISE

Great honor is being done the German-Irish fliers who braved the terrors of the deep. One of the incidents of that daring adventure which, it seems to us, ought not to be easily forgotten is the poem of trust and gratitude written by Baron Gunther von Huenefeld. It is said that these lines were inspired by a print of the Crucifixion hanging on the wall of a room in the Greenly Island Lighthouse. Here are the concluding verses as translated from the Baron's German by George Sylvester Viereck:

"Silent I ponder; ended is the flight;
And He whose hand upheld us in the air,
Whose grace has claimed the snowstorm and the night,
Is now with me and folds my hands in prayer.

In the small hut of quiet rustic folk,
In the snow-blown wastelands, lonely and immense,
Thy Godhead's vestment rustles in my ear,
And everywhere reigns Thy omnipotence.

He who has glimpsed the awful face of death
Can but confess Thy mercy and Thy might;
Who never bowed his heart before Thy Cross,
He never saw the unadulterate Light."

How true it is that those who have "glimpsed the awful face of death," when all hope seemed gone, have reason to sing songs of praise for their deliverance, and to bow their hearts before the Cross! Alas, so many forget the doxologies when the peril is over. All honor to the man who remembers, and who is not ashamed to confess the gratitude he feels.

The Parables of Sated the Sage

THE PARABLE OF THE GOLLY-GOLLY MAN

I walked along the banks of the Nile and I beheld a Golly-golly man, who sate beside my path, and in front of him were Three Brazen Cups. And he lifted the Cups one by one and showed me that there was nothing beneath any of them. And he took a Ball that was silvered over, and that was about the size of a Pigeon's Egg. And he placed it under one of the cups, and when he lifted the cup, it was not there, but was under one of the others. And he put the Ball in his mouth and pointed with his finger to his throat to show that it was going down and had gone. Then did he take a long string, and show that it was uncut. And he rolled it up around his hand, and cut it across the loop with a knife, and set fire to the cut ends. That also did he swallow, and belched forth much smoke. Then did he produce out of his mouth the string uncut and unburned, and when he had pulled it out he drew forth also the Flags of Many Nations, and a Long Cone about a Cubit and an half in length. And that accounted for everything except the Silver Egg, and also for somewhat more. And he drew forth out of his mouth a Young Chicken. And he pulled off its head and made

Two Chickens. Then did he lift his Three Cups, one by one, and produce a Chicken from under each of them. And then, from nowhere in particular, he produced another Chicken, making Six Young Chickens altogether. And he put them all in his bosom, and took up one of his Cups and offered unto me for a Contribution. And I thought he had earned it.

And such things I saw not once nor twice, and I never learned how the Golly-golly man could swallow an Egg and produce a Chicken, nor how he could make Two Chickens out of one, but I tell what I saw, yea, and other things as wonderful.

And I said, This is Very Interesting and it matters not how often I behold it, the thing is equally certain and equally incredible every time, but I cannot make a living swallowing Eggs and producing Chickens, and I am going back to that Commonplace Land where there are Cause and Effect, and no Magick either in Religion or Life. For it is well that we save the Golly-golly man for Amusement and that we do not depend on him for Bread and Butter.

And a tear is in mine eye and I heave a soulful sigh as I bid this land Good-bye. Moses left and so must I.

But when I think of this Illustrious Precedent, I wonder whether, in considering the Causes of the Exodus, enough consideration hath been given to the fact that Moses may have known that there was no Steam Heat at Shepheard's.

How To Know God

By the REV. W. E. ORCHARD, D. D., Minister of King's Weigh House Church, London

(Preached in Christ Church, Westminster, on February 2, 1928, at Mid-day)

Text: "Then shall we know, if we follow on to know the Lord." Hos. vi.3.

"How to know God" might seem to demand a previous inquiry—whether man can know God. To that question various answers have been given. The dogmatic agnostic says we cannot know God, for God is unknowable. If he says that he is not a true agnostic, for how does he know that? There is the moderate agnostic who says, At any rate, there is no evidence that we do know God, because there is no convincing proof of His existence, and there is no agreement amongst those who say they know Him as to what He is like. There is the religious agnostic, whom we can best describe in Tennyson's words: "We have but faith, we cannot know;" then he goes on to add, very significantly, "For knowledge is of things we see."

It is evident that the answers returned to this preliminary inquiry, Can a man know God? are partly dependent upon a definition of knowledge. There is quite obviously no knowledge of God, for instance, like the intuition of the external world. There is no argument concerning God quite in the nature of logical or mathematical proof. Neither is there any possibility of discovering anything about God like the experiments of material science.

First, I want to challenge the idea that anything can be known in the way in which some people demand that God must be known, in contrast to other things. I think the whole idea of that knowledge I have just described—intuitional, inferential, experimental—is challengeable as knowledge. For instance, the intuition of the outside world is an unescapable assumption. You never can prove its existence. Mr. Bertrand Russell tried to do it in a very famous book, and aroused doubt about its existence in my mind for the first time. Logical and mathematical proof is the mere analysis of our accepted mental order. Experimental science is

only the analysis of material conditions. God is not any one of these things, therefore, you cannot expect to find Him by those methods. He is not a visible external. He is not simply your own mentality, and He is not a material substance. The three kinds of knowledge I have mentioned belong to those three realms; God does not belong to them at all.

What we have to ask is whether, outside these realms of the mental and the material, there is something else. Is there something beside the visible world, the working of my mind, and the material substance I can handle. If there is not anything else, it is admitted by everybody that the human mind has got a notion that there is something else, namely, a spiritual reality. Whence did it derive that notion? If it is answered, "Oh, it is a delusion," well, what was the material that provided the delusion? There you can find no kind of agreement among the opponents of the possibility of the knowledge of God. Some will say, it is due to false arguments. But man had sense of God long before he could argue properly at all. Another says, it comes from customs: to which the answer is, it is the sense of God that made the customs, not the customs which made the sense of God. According to the latest argument, the psychological argument, it is due to instincts. But the instincts have nothing whatever to do with God; they have to do with sex, food, sleep, but not with any such reality.

Further confusion arises because it is not generally recognized that knowledge of God may be very incomplete, and yet true so far as it goes. For, remember, Christian theology agrees that God cannot be known as He is by Himself, but only in so far as He reveals Himself to us.

Secondly, Christian theology argues that knowledge of God is of three kinds—inferential, authoritative, experimental—working within the realm to which God belongs. Further, since God is a person, all personal

knowledge is at least of three depths of intimacy. You may know that a person exists, you may know what that person is like, you may know him personally and that in many degrees of intimacy. But the chief cause of most of this confusion is that the knowledge of God is an ideal to which no other knowledge does more than approximate. It is not that we do not know God so well as we know other things, it is that we want to know Him so much better. In our knowledge of God we crave for three things—immediacy, certainty, and fulness. It is because we do not possess those that people often say we have not got knowledge of God. But, remember, on no other subject in the world have we immediacy, certainty and fulness of knowledge. If that was recognized a great deal of confusion would be cleared up. Man desires knowledge of God, not the same as his knowledge of anything else, but very much better; and, remember, in every other realm that knowledge is unattainable.

Christian theology again only holds that God is knowable in degree and at many stages gradually realized. Catholic theology—no mean guide on the subject—bases the claim that God is knowable on the ground that truth is attainable by man. The first dogma of Catholic theology has nothing to do with the existence of God. Its first dogma is, truth is attainable by man; and if you do not acknowledge that, it says you cannot get any further. If most people began there they would get on all right. But Catholic theology goes on to admit that the dogma that truth is attainable by man is an assumption—an assumption you have to make, since you cannot deny it: because, of course, if you said truth was not attainable by man, somebody would trip you up by saying, Is that true? The confirmation of this assumption, modern Catholic theology holds, must be sought in experiment on the basis of this assumption. Catholic theology

allows you to make one assumption; you make it even when you deny it; namely, that truth is attainable by man. When you have made that assumption, it is a clear road to the very end of everything that Christianity holds. That is where people go wrong. They doubt, but they do not doubt at the right place. You are allowed to doubt at the beginning. It is possible to doubt that truth is attainable by man; you have to argue it.

But if you want a satisfying knowledge of God there are some further conditions necessary. You must desire it very greatly, and the depth of the knowledge gained will be according to the intensity of your desire. That will take some time in individual cases and take a long time, I am afraid, with my generation for it to discover how important, how fundamental, how absolutely necessary knowledge of God is both to our own personality and to society. If you know that, then, of course, you desire it earnestly, primarily, intensely. Moreover, there could be little discovery of it by a mere desire in order to satisfy curiosity. You may say, "I would like to know if we have any proof that God exists, and then I will make up my mind what I will do about it." You cannot do that. You cannot know much of God if you are content to remain far from Him either in your immediate consciousness or in your moral life. In that He partakes of all personal knowledge which depends upon contact and friendship. You cannot know a person well if you never meet him; you cannot know other people well unless you are willing to be their friend. So it is with God.

Let us see, then, how we can know God by reason. The first knowledge obtainable about God is knowledge only that He exists, and it is called inferential knowledge. It is an inference. That is not to be objected to with the idea that it is putting the cart before the horse, for instance, on the ground that you must know what God is before you can know whether He exists: because you can, as a matter of fact, begin with the simple, non-descriptive idea of God, what the theologians call a negative idea; and you can say, By God I cannot tell you for some time what I mean, but I can tell you what I do not mean: By God I do not mean the world, and I do not mean my own mind; I mean something other and greater than these. I have not described God at all except by what He is not: He is not the world, He is not me, He is something greater than I am.

The notion that there is something else beside the world and me is derived—all Christian theology admits this—from our contact with and the conflict between our mind and the world. I assume that most of us intuitively distinguish the two. We do not confuse our own mind with the world—those of us who have got minds at all, and we all have. The mind asks, Whence came the world, and who made it? You can only leave that question out by two dogmatic foreclosures. The one is, the world is all that there is. That is denied by the mind's own consciousness of itself as something different; it is intuitive. The other dogmatic foreclosure is that the world, including your mind, is a fact which calls for no kind of explanation: it simply is, and it is stupid to ask where it came from. If it could be proved that your mind or the world or both were eternal, then, of course, you need not ask where it came from. Anything you can prove to have been always there you need not ask how it came to be. Only something that once was not and now is do you want an explanation of. That is why you want to explain God; that is why you must explain the world. So far from the prob-

lem being more difficult in these days, science has here played directly into the hands of theology. Theology has said, it is not inconceivable that the world should always have existed as it is eternally, but if it did man would never want to explain it. He never would want to explain what does not change. But science tells us that the world has changed, it has not always been the same, and in doing that it has given to theology a useful argument. The world has got to be explained. You cannot say the world simply is. It is a becoming world, and all that becomes has got to be explained. You will find that admitted, for instance, by Hume.

A CHILD AND A STONE

Big, brown stone,
Living all alone,
Why don't you bounce and play?
Why don't you sometimes stray?
Why don't you down the hillside go
And see the pretty things I know,
Big, brown stone?

Big, brown stone,
Thinking all alone,
I wish you'd only smile
And chat with me awhile,
Or whisper of your secrets deep
When on your mossy head I weep,
Big, brown stone.

Big, brown stone,
Day and night alone,
I wonder if you fear
I might get hurt when near,
I haven't heard you even say
You wanted me around in play,
Big, brown stone.

Big, brown stone,
Still and sad and lone,
I never heard you sigh
Nor laugh, nor shout, nor cry;
But in the first warm days of spring
I love you most of anything,
Big, brown stone.

Big, brown stone,
Evermore alone,
Why don't you rock and sway?
Why don't you break away?
Why don't you down the hillside go
To where one lies that loved you so?
Big, brown stone!

—Henry Linford Krause.

Of course, science might say today, some scientists do say, that you can reduce the whole world, the world and man and mind, to some form of energy. Then I shall have to say to science, Very well, is energy self-explaining? But it says the energy has altered. Even if you say it was always there, at a certain time it began to be something else. It was latent, and it suddenly became kinetic, tied itself up into knots, made matter, land, Churches, bread, all sorts of things. Then I ask: You say energy did this on its own account? Yes. And did it at a certain time? Yes. Then, I ask, Why did it not do it before? It is an eternal energy, but continually changing.

What do we learn from this argument? We know that the world must have a cause other than itself, and that cause must be equal to what it has produced; namely, it is a cause of unimaginable power and order. Secondly, because it has changed, and changed in one direction, in a way that fits in, as evolution teaches us, it does not take away the necessity for God. It shows us there is a purpose which has been there from the beginning, which you must posit comes from the mind, be-

cause you cannot have purpose without mind. It is a mind that is the cause, something different from any material thing; like my own mind, but immeasurably greater.

That is the general conception which man, woman, and child, savage and educated, up till now has always derived from contemplating this world; and the true science, instead of in any way undermining it, immensely enforces the argument and tremendously enlarges the conception of God that you derive from it. God is at least as great as the world that He has made. How great is that? Immense in power, order, and purpose. That is the impression that a world like this makes on the human mind, and the human mind is bound to argue that it is caused by something which must also be mind. But how do we know this human mind of ours has any power to argue rightly at all? Admitted that is the general human argument, but is it a sound one? Is the human mind a machine capable of arguing accurately? Is the mind trustworthy in making this inference? We have already seen that we have to assume that the human mind is capable of attaining truth. You cannot help but make that assumption; you make it even when you think you are denying it. But can we be content merely with that assumption? I ask one question. What would make it a reasonable assumption? Only one thing. If our mind was derived from a greater mind that can be trusted, greater than ours, indeed an infallible mind; if it can be trusted that that mind made my mind, that is the only reasonable ground for the assumption. It is an assumption, but it is made on reasonable grounds. There is no other. Every time you think, whether you like it or not, you assume your mind depends upon an infallible mind, unless you believe your own is infallible. Therefore it is by considering the world around us and the minds we have that we are bound to trust, that we come to the knowledge that God must exist in the way that I have described, something not the world, not man, but greater.

God's existence, therefore, is a certainty; that must be assumed. But that is not enough to satisfy us. There is a further line of inferential argument, namely, that from a certain mental craving which nearly all of us have, not only for truth, but for moral perfection. We can assume for that a cause beyond ourselves. That craving for moral perfection is awakened by our dissatisfaction with the world and ourselves. If it were not so, you would never ask any questions. The world rubs against your mind, causes friction with it; it makes you feel the difference between yourself and the world. You say that if you had been making a world you would have made it better. God could have made it better, but He did not intend to. Why? If He had done so you would not have noticed any difference between your mind and the world. The world compels you, rubs you up the wrong way, makes you look beyond it. That is what the imperfection of the world is for, to make me think, to go beyond the world.

Where did we get this craving for moral perfection from? It is difficult to say that also is not derived from some pre-existing moral ideal. You cannot identify it with the human mind, you cannot take a number of good persons and say it is like them. It is from this that you can add to your idea that God exists the conception that He is at least more moral than you are. That argument is not very strong with some of us, because our moral craving is not very intense, and as a matter of fact the moral argument is not very strong by itself. The rational argument

is best. The moral argument is not very strong unless it has been awakened by religious revelations, to which we now turn.

There come to the knowledge that we gain through reason the knowledge that comes from faith. We turn to revelation to find a confirmation of what reason teaches us. In a sense there is a revelation of God in the world and in our minds. That revelation we have to find out; it is not unfolded. What we mean by revelation specifically is a declaration said to be made by God Himself, though often made through some medium. It may have come in a vision or by audition—some person who reports that God has appeared and spoken to him. It comes through the prophets who said their communications were not theirs, but were imparted knowledge—"Thus saith the Lord." That particular kind of prophecy is peculiar to one line of prophets in one nation, namely, Israel. Finally it comes through One who declares solemnly that His knowledge is unique, intimate, and was quite certain about God. That revelation would never be convincing if it stood alone, but that same revelation is what we might have inferred from what we have already discovered when we looked at the world with our own mind. We are ready to listen to anybody who says, "I know."

This revelation can be questioned at every point. We can say, Were these visions delusions? When the prophets claimed that God was speaking through them, was He really? And when Christ claimed that He had intimate knowledge of God, was He deluded? We know certain things about the prophets—the similarity of their deliverances, their expectation of One that was to come—and Christ declared that He fulfilled them; and on the top of that we have the congruity in Him of His teaching, His character, and His work. If you put those alongside the conclusions of reason in my judgment the proof is almost overwhelming.

What we know through our trust in revelation, if we follow it, becomes what is called a faith. Reason finds its conclusions confirmed by what revelation shows of the character of God, and the character of Christ as the human transcript of God's essential nature meets the

craving in our own nature for something better. Christ is what the heart desires to be. Hence, in addition to reason proving that God must be, revelation brings the confirmation of authority, that of those who know. Faith is a supernatural elevation of these faculties, reason, and the general trust that we put in what men say, and when they say it with sufficient conviction. Faith elevates those faculties till it makes an unshakable conviction that God is and, especially in the Christian religion, that Christ is God revealing Himself personally to man.

By that means our knowledge of God is expanded. It is more now than the knowledge that somebody exists; we know what He is like; and faith then grows clearer and becomes more immediate and more effective. Thus we come to knowledge by experience; the knowledge of God is intensified through what we call experience. That comes to us I think in three ways. It comes to us through an endeavor to do the will of God, to fulfil the purpose of God in our creation as that has been revealed to us by Christ. If you will do His will you shall know of the doctrine; that is, there shall be a growing certainty about what is true concerning God, His works, and His ways—what is called theological knowledge, which is most enlarging and mentally liberating. Our generation knowing very little theology, despises it. There is nothing that so enlarges the mind, which gives it such opportunity, which is in itself so creative, so highly speculative, so strengthening, and so enlarging in every possible way as the knowledge of theology. It deepens again through the immediacy of the contact which Christ creates through His very humanity; He strikes us as human and familiar; because of His answer to our most essential moral cravings He seems near to us, and added to that is that spiritual reality, by which He fulfils His promise in this world, and we become aware that Christ is near to us.

That knowledge goes on to become more immediate through loving. When you have settled your mind upon the meaning of existence it releases in you a love for Him who gave you this existence that you might know Him. There is released at the same time a great desire to love men

and give them the best you can, which is to impart to them this knowledge, to exercise all this passion of love which the Holy Ghost sheds abroad in our hearts, revealing that a power greater than ourselves is actually present with us. If you only set free the love, try to love, you will discover that you are in touch with a power far bigger than yourself. You would not say you did not know anything about God, you would say, "God flows through me, I can feel His impulse, and the more I yield the more certain I am of it." "He that loveth knoweth God," the apostle says—not in the inferential or moral or authoritative way, but in the experimental way. To put it reverently, he handles God when he loves. This loving life and this life of loving deepens our knowledge of God, unites us to God. Philosophy has defined knowledge as the union of the knower with the thing known. Do you know what that means? Why, that God alone can be truly known, because you cannot unite yourself completely with anything else, not with material things, not with human things. Therefore, there is no knowledge if there is no knowledge of God, because knowledge is the union of the knower with the thing known. It is God alone who can be truly known. This union is often anticipated temporarily in prayer, that has many depths of certainty, of which the mystics have much to tell us. There first comes the union of the senses, which absorbs their activity and brings an amazing peace, and at last you find what all your powers were given you for—that the aim and end of them is the union of the will which brings power and character which may be carried in some to a supernatural and saintly degree. And this is believed to anticipate the vision of heaven itself, where we shall know as we are known. It satisfies the mind and the heart as nothing else can. We sometimes say this knowledge is life. It is eternal life. To reason it is inferential, in revelation it is authoritative, to interior experience it is experimental. All these steps are wanted. Take them in order, and you shall know, as you know nothing else at all, that God is the Supreme Reality, without which the word knowledge by its own philosophical definition has no meaning whatsoever.

A Sermonette

BY THE REV. R. IRA GASS

I Cor. 6:19: Know ye not that your body is a temple of the Holy Spirit which is in you?

* * *

Some people think too highly of themselves. There are many others who do not appreciate the dignity of their position as they should.

Who is the source of all power for good? Who is the original in every comfort and blessing? We all acknowledge God as the source of all things good. Why do many people not think as highly of themselves as they ought to think? Because these people do not realize the truth of Paul's statement when he said, "Know ye not that your body is a temple of the Holy Spirit which is in you."

The fox now digs the same kind of hole in which to live as the foxes dug nineteen hundred years ago. The bird, clever as she is, builds her nest now the same as she did when naturalists first observed birds building their nests. Man does not build his house now as he did a thousand years ago. Man is differently endowed than animals. Between the lowest man and the highest beast, there is an enormous gulf. Eucken

says, "Man alone as a national being can take an independent stand and shape life by his own decision; he alone in virtue of his freedom can assert this superiority against all merely naturalistic nature." Why does man have this superiority? When the crown of creation was to be created, there was a council among the sublime persons of the God-head. "Let us make man in our image, after our likeness."

If men and women, young and old, fully realized how highly they were endowed, that they were created in the image of God, that their bodies may be temples of the Holy Spirit, would they abuse their bodies by using stimulants and narcotics which gradually poison their bodies and minds, or engage in shameful practices which gradually bring diseases, or speak, think and read about things mean and trivial and thus pollute the mind and corrupt the soul?

Keep your body pure and clean. And remember that beautifying the body is best done by purifying the soul. The body is important but is not the chief end in itself. The soul, the mind, is more impor-

tant than the body. Take care of your body in order that it may be the best possible dwelling place for the Holy Spirit. No congregation of Christian people would allow their church building or temple to be used for some hilarious gathering where intoxicants were used, or where adultery was committed or anything else that degraded body or mind. If Christians are thus careful with a temple which man builds, how much more careful should we be of this temple of the body which the Creator created for the abode of the Holy Spirit.

Paul says, (Phil. 2:12,13) "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to work, for his good pleasure." Growth in our spiritual life, beauty of soul and character, come only as God works in us.

We can, however, put ourselves in a place or in an attitude in which God can work in us. He who puts himself among a worshipping congregation in a Christian Church, has put himself in one of the best places for God to work in him. The shut-in may not be able to go to Church, but he

can put himself in an attitude to which God will respond with his power.

We aid a plant in its growth by planting it in good soil, supplying the proper fertilizer, arranging for the necessary atmosphere, light and moisture and protecting from harmful insects and poisons. We as

God's highest creation may develop in body and soul by putting ourselves in the right attitude and putting ourselves in the best place possible for God to work in us. We must not let sin have dominion over us. Then with this wonderful endowment of body and mind, let us work with God to-

wards perfection. As Christians we help our own spiritual growth by helping others.

May we all remember that we are God's highest creation, that he intends our bodies to be temples of His Holy Spirit and that He wishes us to live with Him forever.
Yukon, Pa.

My Faith and My Hope

A. E. TRUXAL, D. D.

III—The True Conception

The Bible is a divine-human Book. There is a divine side to it and also a human side. There are human elements in it as well as divine elements. God's Word is in it, and man's word is in it. The Scriptures were written by men, copied by men, formed into a book by men, and they are interpreted by men. Man is never perfect intellectually, morally or spiritually. His knowledge of the world and of mankind is not perfect. It is not perfect now and much less was it perfect when the different books of the Bible were written. The writers were not perfect in faith and knowledge, piety and morality, nor in their social and ethical ideas. Yet the Word of God by which they were inspired had to be proclaimed in the garb of human apprehensions and comprehensions. That opened the way for the imperfections and errors of human knowledge to creep into the Bible. Such errors, however, do not affect the truth of God's Word in the Bible.

The astronomy, geology and geography found in the Scriptures are far from correct, as we now well know. Biblical knowledge of sickness and disease is very meagre in comparison with the medical knowledge of today. The writers of the Bible knew nothing about electricity and nothing about hundreds of other subjects of which modern scholars have acquired a vast amount of knowledge. God did not reveal to men any knowledge of earthly things. Such information man must acquire by his own efforts, by research and study, observation and experience. The knowledge of worldly things contained in the Bible but represents the knowledge which the children of men had acquired at the time. We all know how small, defective and incorrect the knowledge of three thousand years ago was in comparison with the knowledge of the present day. The Scriptures speak of the four corners of the earth, the foundations of the earth, the waters under the earth, the windows of heaven opening to let down the waters from above, the movement of the sun around the earth, and of various other matters, some ethical, some social, some religious, all of which, however, expresses only the knowledge of the men and women of that generation on the matters referred to. Such things are not the revelation of God, for literally they are not true.

God revealed Himself to holy men of old. He made known unto them His relation to man and man's relation to Him. From time to time He revealed His nature and purpose and brought men to a consciousness of their nature and duties. This

was not accomplished all at once, but at different times and in different ways. The fullest revelation of God and man was made in and through the Lord Jesus Christ. The epistle to the Hebrews says God spoke "unto the Fathers in the prophets by divers portions and in divers manners," but in these last days "has spoken unto us in His Son" who is "the very image of His substance." The revelation under the old dispensation was fragmentary, in Christ Jesus it was full and complete. In the Bible we have a record of this revelation. In the Bible we learn of God and His love, of Jesus and His mercy. We learn of faith and repentance, moral integrity and purity, worship and service. It is religion we find in the Bible. It leads us to God and to the Savior and to righteousness and goodness.

BREAD

"Not by bread alone!"
Tempted and tried, the Master
said
And faithfully interpreted.

"Come, buy and eat," we say;
And day after day
We starve on stone.

—Henry Linford Krause.

The divine and the human are intermingled with each other in the Bible. Prof. Philip Schaff said: "The Bible is both divine and human all through, but without mixture and without separation." That statement is true, but in some respects too absolute. The divine and human are vitally related to each other and generally cannot be separated. Yet there are cases in which the elements can be distinguished. Take for example the familiar words: "The earth is the Lord's and the fullness thereof, the world and they that dwell therein; for He has founded it upon the seas and established upon the floods." The first statement in the passage is divine truth. But the second statement, namely, that the earth rested on a large body of water, is only what the people at the time generally believed. It is not the Word of God for it is neither divinely nor humanly true. In one of the commandments idolatry is forbidden, but the idea that no images are to be made of things under the earth is a human thought. St. Paul's declaration that all things shall become subject unto the Lord is a divine truth, but the addition

that things under the earth shall bow their knees unto Him is derived from a human conception. So we can go through the Bible from beginning to end and find all along here and there apprehensions and conceptions that are purely human in their origin. Words, events, transactions and commands are sometimes attributed to God for which the God revealed by the Lord Jesus Christ could not have been responsible. But all this now does not take God out of the Bible. He speaks to us in it. Underneath it all are the spiritual realities which redound to our present and everlasting well-being.

The form and contents of books of the Bible were determined always by the circumstances and conditions at the time when they were written. When the conditions change they lose their literal force. The instructions given by St. Paul to the women in his day about their dress and conduct was the Word of God for them. In its outward form it is no longer applicable. Conditions have greatly changed since then. Yet it is a divine truth that women in all ages and under all conditions ought to dress and conduct themselves with becoming modesty. Social conditions and the foot-wear in Palestine in the days of the Savior made foot-washing a necessity and furnished a form of service which one person could render one another. But under the greatly changed conditions of the present day the practice has lost its meaning entirely. There now are other ways by which the believers can serve his brother. The effort to retain the modes and manners and commands in such outward literal ways grows out of the misconception and misinterpretation of the sacred Scriptures.

When our conception of the Bible comprehends the human element and allows for the adaptation of its teaching to the conditions that prevail among men and women at the time the several books were written we will not be disturbed at all by erroneous statements and ideas found in it in regard to worldly subjects, nor by contradictions that may appear here and there, nor by ethical standards that cannot be justified, nor by atrocities committed in the name of the Lord, nor by defective conceptions of God, for all such things grow out of the human factor in the Scriptures. The divine element relieved of the human limitations in intelligence and morality will then stand forth all the more clearly. God's Word will loom up larger and more powerful. God will be revealed in greater majesty and glory; a God of power and might, wisdom and grace, righteousness and justice, love and mercy.

(Continued)

"Changing Country Life"

RALPH S. ADAMS

3. In the Farm Home

The early farm home was not only a workshop and a place to eat and sleep, but it was also the educational center, the religious center, the recreation center. The farm home of our fathers and grandfathers was many more things to them than our present homes are to us. When the parents wanted their children to learn

to read and write, they had to teach them in the home if indeed the parents themselves had ever learned to read and write. Sometimes this was supplemented by a few weeks of school each year for two or three years, taught by a traveling school teacher who went from neighborhood to neighborhood for this purpose. Long and tiresome sermons were preached about once

in two or three months, through which the children had to sit, but from which they learned little except to hate the Sabbath as a day of being denied the privilege of doing anything that was pleasant and of sitting quiet for two or three hours, while some stranger spoke loudly, using a vocabulary which they didn't understand. But the Bible had an important

place in every home circle, and the daily devotions of the family were as regular as the meals themselves, sometimes more regular when the crops were a failure or they had been robbed of their winter stores by the Indians. When they wanted recreation, the young people of yesterday could not hop into the car and drive to town to a movie, a pool room, or a dance hall, for there were no such things. Even after they did make their appearance, the religious folks of the country-side labeled them as being "of the devil," and therefore refused their children the privilege of attending. This feeling is present even to this day in many rural communities. Our forefathers had to learn to entertain themselves and each other, which they did through story-telling, singing school, corn-husking bees, spelling-bees, butcherings, barn-raising, debating societies and other similar forms, which were attended with great interest and enjoyment. Unfortunately, most of these forms of recreation have been replaced by the more passive forms where we pay admission to be entertained.

All these services performed by and in the early homes have been for the most part replaced now by the school, the Church, the Grange, lodges, clubs, theatres, dance halls, the auto, radio, etc. So great

has been the change that our home remains little more than a service station to which we turn for food, sleep, laundry and money, but from which we depart for education, religion, social contacts, recreation, a good time. This is an alarming change which needs serious attention during the coming years if we would retain the sanctity of the home. There are certain services which no other organization can render so well as the home. It is time that the Church, the school, the lodge, the club, etc., recognize this important fact and share their responsibilities with the home.

4. Other Changes

Space will not permit a detailed discussion of other important changes that have taken place and are still in process. We shall content ourselves, therefore, with merely mentioning a few of them.

(a) The small country school, with a term of a few weeks in length and a very limited curriculum, has become a highly developed educational institution, with a trained teaching force and a curriculum giving greater knowledge to our boys and girls in the grades than the first colleges and universities in this country gave to their graduates. Education has been made compulsory for all children, which has considerably raised the standard of living and of intelligence in the country.

(b) The small one-room Church used to be the most important institution in the community, outside of the home, for it was not only the place of worship, but it was also the place where the community could receive news from the outside world through the preacher who travelled from community to community. It was also the one institution which drew the people together at more or less regular intervals, thus creating social contacts which were indeed bright spots in the memories of the isolated farm families. These Churches were established at convenient cross-roads within easy driving distance from the farm homes of the community. But life has changed, the pastor is no longer the "newspaper," and the Church is no longer the social center of the community. The spiritual needs are greater because the new developments in life and the many modern inventions have created problems which the young people of a few generations ago did not have to face. The Church and Sunday School program must be much broader and the building and equipment much greater than the one-room building will allow. Unfortunately, most of our country Churches are still of the one-room variety and are steadily losing strength and influence because of it.

(Continued next week)

NEWS IN BRIEF

READ THIS AND DO YOUR DUTY

Here is a statement from that admirable publication, **Kingdom Support**, which every member of the Reformed Church should "read, heed and inwardly digest." It is assuredly of the utmost significance. Not only does it explain many things, but it should arouse to action every loyal, red-blooded friend of our Church.

Less Than 50%

Not one of the Boards of General Synod had received by the end of April, through the Apportionments to the Classes, 50% of its Budget for the present Classical year. This is not a statement of which we can be proud as a denomination. The Apportionments are not goals, but the amounts needed to maintain our work. If the Church as an institution fails to achieve the tasks it sets for itself, it loses the confidence of its members and of the outside world. Fortunately, we shall receive large additional amounts during May, so that the showing should be far more creditable.

The work of the Church must go on,—we all agree on that. We cannot close some of our promising home mission stations without losing our own self-respect. We cannot fail our aged ministers and the widows of others who are faithful servants of the Church. Paying 46% of the Apportionments when 92% is due is not in any sense of the word fulfilling our obligations. Our congregations and Classes must pay and pay generously during the month of May, if they are to keep faith with the Church and with Christ.

"IT'S RUNNING ON LOW"

Come on, my hearties, push along! push along! Wish we could print many of the letters as they come carrying checks for the Pastor Stulc Auto Fund. Here is one we received with a check for \$25:

"From the 'Messenger' today I see that the Auto Fund is running on low,

so I am enclosing check for purchase of some of the necessary fluid."

On May 11, the fund stands \$610.10. Hope we can report at least \$300 more by next week and then close up the drive, by using a real car, on and after June 1st. Push along right heartily, and the thing can be done. Please send your check to Dr. Leinbach at once.

ATTENTION, PASTORS

Members of your Churches often find it necessary to enter hospitals in Philadelphia and you, because of distances, are unable to call on them as you might wish. Feeling the need of pastoral visitation at such times, the Ministerial Association of Philadelphia has appointed a Hospital Committee to act as a clearing house for this work. The Rev. Aaron R. Tosh, 2213 Green St., Philadelphia, is the chairman and if you will communicate with him about any patient in any local hospital, he will see to it that a neighboring pastor calls on that patient. We trust that every pastor will cooperate with us in this worthy work.

Arthur Y. Holter, Secy.

CHANGE OF ADDRESS

Rev. I. S. Hawn from 211 44th St., to 4118 Main St., Pittsburgh, Pa.

Rev. Paul B. Rupp from Ft. McIntosh, Texas, to Fort Robinson, Nebraska.

Rev. Ward Hartman has accepted the call from the Church at Hamilton, O., and expects to begin work at once.

Landisburg Charge, Pa., Rev. H. G. Snyder, pastor, added 9 by confirmation and 1 by re-profession during the Easter Season.

The Apollo Charge, Pa., Rev. L. O. Carbaugh, pastor, added 9 by confirmation, 4 by letter and 1 by re-profession. Apportionment paid in full.

The annual congregational meeting of Salem Church, Harrisburg, Pa., Rev. Dr. T. F. Herman, supply pastor, will be held on Monday evening, May 28.

A Sunday School superintendent from York, Pa., graciously writes: "The 'Messenger' is getting better and better. I look for it eagerly every Friday."

Recently the First Church, Lima, Ohio, of which Rev. T. W. Hoernemann is the efficient pastor, paid its Sustentation Fund Campaign quota of \$3,100 in full.

Goshenhoppen Classis will meet at Boyertown on Monday, May 14, at 10 A. M. All items for S. S. should be sent as early as possible to Rev. H. A. Kosman, Pottstown, Chairman of the S. S. Committee, to aid in making his S. S. report.

May 6 was the 25th anniversary of the ordination of Rev. H. J. Rohrbach, pastor of 8th Church, Cleveland, and was fittingly observed. A very neat 4-page bulletin, edited by Miss Linda Knippenberg, made its first appearance on May 6.

Holy Communion will be observed on Whitsunday in Bethany Tabernacle, Phila., Pa., Rev. Arthur Y. Holter, pastor. A Mother's and Daughter Banquet was held on Tuesday evening, May 15, when the speaker was Magistrate Violet E. Fahenstock.

On May 6, Rev. N. L. Horn, pastor of Trinity Church, Gettysburg, Pa., assisted in the dedication services of the new Reformed Church at Lewistown, Pa., his pulpit being supplied by Dr. Fischer of the Lutheran Theological Seminary.

The 19th Lehigh Valley Child Helping Conference will meet in the High School auditorium of Slatington, Pa., Saturday, May 19. A program of special interest has been prepared. Those interested may secure information from J. S. Heberling, 3438 Walnut St., Philadelphia.

STILL THEY COME!

TWENTY THREE
TRIAL SUBSCRIPTIONS
GRACE CHURCH
YORK, PA.

FOURTEEN FROM
SECOND CHURCH,
READING, PA.

NINE FROM
SECOND CHURCH
SCRANTON, PA.

CASH WITH ORDERS
THAT'S FINE

WE ARE WAITING
TO HEAR FROM
500 MORE
CONGREGATIONS

THANK YOU!

A. M. S.

At a recent meeting of the consistory of St. Paul's Church, Sellersville, Pa., the pastor, Rev. James R. Shepley, was granted a 2 months' leave of absence to join the American Seminar under the direction of Dr. Sherwood Eddy on a study tour in Europe. The party sails June 23 and returns Sept. 5.

Hough Ave. Church, Cleveland, O., Rev. A. V. Vondersmith, pastor, added by confirmation, 7; 3 by letter and 4 by re-profession; 4 baptized. 175 attended S. S. on Palm Sunday and 225 on Easter. Easter offering, \$261. Apportionment will be paid in full. On Mar. 25 Judge Carl V. Weygandt spoke at the evening service.

"Back to the States" is the title of an artistically printed and beautifully written appreciation sent by Frederick W. Biesecker, Esq., of Somerset, Pa., to the friends who sent him greetings and good will when Mr. and Mrs. Biesecker returned from a trip to Hawaii. Mr. Biesecker has had these many letters bound and on the volume is inscribed, "Adventures in Friendship."

The passing of Isabella Louisa Gill Wilfong, of Newton, N. C., on Mar. 19, is deeply felt by her many friends. For 11 years she was a member of the W. M. S. of Grace Church, and worked incessantly in furthering Mission work. The affection of her co-workers is fittingly expressed in a resolution of respect drawn up by Mrs. C. C. Wagoner, Mrs. George Moose and Miss Mary Forney.

Beaver Charge, Monroe, Pa., Rev. I. G. Snyder, pastor, during the year added by confirmation, 21; certificate, 5, and re-profession, 3. In spite of hard winter and spring conditions the Apportionment has been paid in full by both congregations. Duplex system is used. Plans are being made for a big ingathering in October.

The Conestoga Church, of the Willow Street Charge, Rev. David Scheirer, pastor, has paid its Ministerial Relief Sustentation Fund quota of \$140 in full. The Willow Street Church, of which Rev. Mr. Scheirer is also pastor, has paid \$600 on its Sustentation Fund quota of \$850, and will soon pay this quota in full.

Calvary Church, Phila., Pa., Rev. Dr. Frank H. Fisher, pastor. The cantata, "The Crucifixion," was beautifully rendered by the choir on Mar. 25. On Palm Sunday afternoon Miss Jennie G. Diehl's Bible Class presented the pastor with a very handsome individual Communion set. Arrangements have been made to hold the S. S. picnic at Woodside Park on June 23.

Rev. A. J. Herman, editor of "The Guardian," the monthly bulletin published in the interest of St. Paul's Classis, has been able to secure a complete file of the 12 issues of Volume I published in 1905, and with the issues published since that year an interesting history of the Churches of this Classis for nearly a quarter of a century is filed.

Memorial Church, Easton, Pa., Rev. J. P. Dieffenderfer, pastor. The S. S. Easter offering amounted to \$1,519.65. The play, "Mother Mine," was presented under the auspices of Groups Nos. 1 and 2 of the Ladies' Aid on May 10 and 11. A Mothers' and Daughters' Banquet was given in charge of the G. M. G. The pastor will preach the baccalaureate sermon to the graduating class of Easton High School, on the evening of June 3.

Within 2 weeks the special period assigned for the Catawba College Campaign will have ended. What part have you taken? Especially in the Eastern and Pittsburgh Synods, and those portions of the Potomac Synod which have not yet shared in gifts for this institution, this challenge should come home to every heart. Now is the time to make good.

Virginia Classis will meet in annual session in St. James Church, Lovettsville, Va., Thursday, May 17, at 8 P. M. All ministers and delegates expecting to attend these meetings will please report to George M. Souder, chairman, not later than May 15, stating if they will come by automobile or train, and if train what time they will arrive in Brunswick.

The Virginia Classis will meet in annual session at Lovettsville, Va., on Thursday evening, May 17, at 8 o'clock. Delegates, representatives of Boards and institutions and visitors will please communicate with Mr. George M. Souder, Lovettsville, Va., stating the time of arrival by train at Brunswick, Md. Those coming by automobile will indicate the approximate hour of arrival at Lovettsville.

Rev. William H. Snyder, of Stoyestown, Pa., again reports the Apportionment paid in full. He feels very grateful, especially for 3 things in the many years of his ministry: he has never missed a service in any of his Churches on account of sickness; he has never been late at a service in which he had a part; he has always been able to report the Classical Apportionment paid in full. These are indeed 3 things for which any pastor ought to be grateful.

The Baccalaureate Sermon to the graduating class of the Theological Seminary of the Mission House, Plymouth, Wis., was preached by President J. M. G. Darms on Sunday, Apr. 29, at 6:45 in the Chapel. Closing exercises for the Seminary were held Sunday, May 6, in Ebenezer Church, Sheboygan, Wis., when an address was delivered by Dr. Allen R. Bartholomew.

Wentz's Charge, Goshenhoppen Classis, Rev. G. W. Hartman, pastor. Additions: Wentz's, 12 by confirmation and 8 by certificate of renewal; at Christ's, Mainland, 3 by confirmation and 4 by certificate. The Apportionment was paid in full. Stainer's "Crucifixion" was very ac-

HAVE YOU NOTICED THIS?

SPECIAL HYMNAL NOTICE

To congregations now using the Reformed Church Hymnal with the MAROON COLORED BINDING:

Although some months ago we discontinued binding the hymnal in this shade, we are glad to announce that a limited stock of various numbers of the Hymnal is still available.

Write to us now, we may have the very style of Hymnal that you are using and can help you replenish your supply.

PUBLICATION BOARD

Philadelphia :: :: Penna.

ceptably rendered in Wentz's Church on Good Friday evening, and the cantata, "The King of Glory," was rendered in Christ Church on Apr. 22.

Grace Church, Washington, D. C., Rev. Dr. Henry H. Ranck, pastor, added 9 by confirmation. 484 persons are enrolled in all departments of the S. S., and the Church membership totals 510. Total benevolence for the year, \$3,433; for congregational purposes, \$9,442. During the present postorate \$54,289 have been contributed for benevolent work. Special attention of visitors is called to the many Roosevelt mementoes in the Church.

Grace Church, Buffalo, N. Y., Rev. J. Wallace Neville, pastor. Mr. H. H. Patterson will bring the first gospel message of his two weeks' stay in Grace Church on May 27, at 10.45 A. M. Mother and Daughter Banquet was held on May 11, with Mrs. H. Osgood Holland as the speaker. A play, under the auspices of the Y. P. S., will be given May 23 and 24. The names and addresses of the 22 new members are listed in the monthly bulletin.

The 81st anniversary of Grace Church, Hazleton, Pa., Rev. William Toennes, pastor, was observed with special services on April 22, with Rev. Otto M. Pioch, Philadelphia, as the preacher both morning and evening. The chancel was decorated with palms, tulips and carnations. Splendid music by organist and the choir. Offer-

CHURCH EQUIPMENT SERVICE

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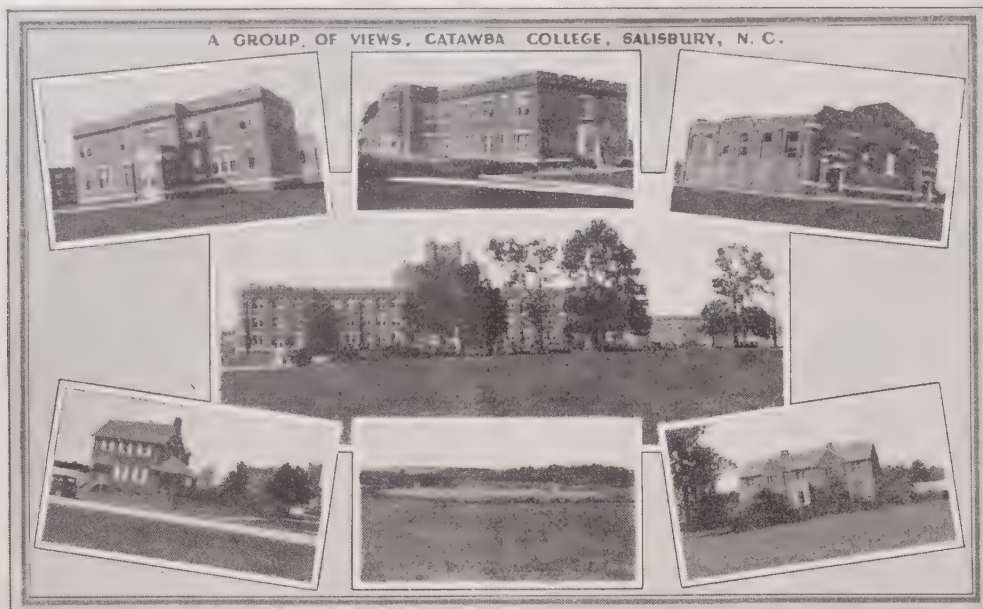
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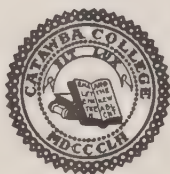


It was in 1923 that the task was started to rebuild Catawba College. "We will do our part," declared the members of the Reformed Church. And so, the job was started. Today the rebuilt Catawba College stands as a monument to the loyal support of these Reformed Church members. Catawba College stands, too, as a notable achievement in educational development—as a remarkable example of a remarkable growth. For Catawba College has advanced the frontier of Christian Education for the Reformed Church—has carried the message of the Reformed Church into the Southland.

And it was on the promise of the members of the Reformed Church outside North Carolina that this rebuilding program was undertaken.

"We will do our part," declared these Reformed Church members, and their part, it was agreed by all, should be \$200,000 of the fund necessary to make Catawba a Grade A college, accredited by the Association of

Finish the job



Colleges and Secondary Schools of the Southern States.

Of that sum \$75,000 was subscribed, with the assurance that if Catawba should go on with its rebuilding program the remaining \$125,000 would be available when it was vitally needed.

Now that need has arisen—for without that \$125,000 Catawba cannot become a Grade A college and thus achieve the goal set for the institution by the General Synod when the reopening and rebuilding were authorized in 1923.

The other \$25,000 needed by Catawba has been offered by Mr. B. N. Duke, the Carolina philanthropist, on the condition that the college raise an additional \$125,000 by June 10, of this year.

Thus, it seems altogether providential that the \$125,000 still due from the Church outside North Carolina is the sum upon the raising of which Mr. Duke's gift is

conditioned.

And, to complete the coincidence of the situation, the General Synod has set aside the period from April 15 to May 30 for the Catawba College appeal.

Our duty is clear. The job was started with the assurance of the support of the Reformed Church. Now we must FINISH THE JOB.

We must raise this \$125,000, so as to assure the receipt of Mr. Duke's gift, and so as to make Catawba College a Grade A institution, on a par with or better than most of the colleges of other denominations in the South. We must make Catawba a school of which we may be increasingly proud—a college worthy of the phrase "carrying the message of the Reformed Church into the Southland."

We must FINISH THE JOB.

Catawba College will be glad to accept Annuity Gifts for this campaign and will pay interest of 6, 7 and 8 per cent. on such gifts.

Pastors and Consistories are urged to determine the best way of securing the quota in their respective congregations, over a period of five years.

There will be no every-member canvass. It is hoped that in each Church a few members will agree to subscribe the quota.

Catawba Campaign

Objective, \$125,000

Dates, April 15 to May 30.

Headquarters, 314 Commonwealth Bldg., Harrisburg, Penna.

Conditional gift, \$25,000 from

Mr. B. N. Duke, provided

Catawba raises \$125,000 by June 10.

CATAWBA COLLEGE

CARRYING THE MESSAGE OF THE REFORMED CHURCH INTO THE SOUTHLAND

Secured by

\$.....1928

For the purpose of providing the necessary Endowment and Buildings to make **Catawba College** of Salisbury, N. C., an accredited institution recognized by the Southern Association of Colleges, and in consideration of the subscriptions of others to the same fund, I agree to pay the sum of.....

..... Dollars

On or before April 1, 1933, payable in ten equal semi-annual installments, the first on October 1, 1928, and each six months thereafter.

Or I will pay.....

(Indicate any desired modification of the above)

Signed (SEAL)

.....

(Street or Route Number) (City or Town) (State)

Pastor Congregation.....

Charge..... Classis.....

ings of \$2,182.33 will be used for repair work and part payment of the debt.

First Church, Lebanon, Pa., Rev. Dr. W. D. Happel, pastor, during the past several months renovated its organ at a cost of \$4,000. The heating system has also been thoroughly repaired at a cost of from \$400 to \$500. The Church has been refrescoed at a cost of \$1,000, and other repairs have been made. The congregation in response to envelopes sent out contributed \$2,000. 29 persons were received at Easter. Easter offerings for all purposes were \$1,225.

The Classis of East Susquehanna will meet in annual session, May 21-24, in St. Paul's Church, Gowen City, Pa., the Rev. William H. Deitrich, Shamokin, Pa., Pastor loci. Gowen City may be reached by going to Shamokin, Pa., by train. thence to Gowen City by auto. The first session will begin on Monday evening, May 21, at 7.45 o'clock. The Rev. A. Levan Zechman, the retiring President, of Numidia, will preach the sermon.

Easter was a blessed season in St. Paul's Church, Buffalo, N. Y., Rev. John M. Peck, pastor. All Lenten and festival services were well attended. Holy Communion was celebrated on Maundy Thursday and Good Friday evenings. A Dawn service ushered in Easter Day. The theme of the 10:40 A. M. service was "Victory." A day of joyous services was ended with the singing of "Resurrexit" by the choir. 14 young people and 23 adults were added to the membership.

Rev. Dr. E. F. Weist, of Tiffin, O., in "The Christian World" suggests to pastors the desirability of having the assistance of Mr. George M. Chenot, of Tiffin, O., in services to stimulate the interest of the congregation. Mr. Chenot assisted Dr. Weist during Holy Week with excellent vocal selections and trombone and musical saw numbers, all of which helped in making the week most profitable from a spiritual point of view. The attendance increased each night he was present until 225 attended the closing service.

A triple funeral was conducted by Rev. William E. Troup, pastor of the East Market Street Church, Akron, O., on May 2nd at the Sweeny Memorial Chapel. The deceased were 3 brothers, sons of Mr. and Mrs. Everett Carter, 1585 Twain St., who were burned to death by the explosion of a tank of benzine about which they were playing marbles. The boys were: Charles Roy, 14; Albert A., 10; and Ernest Lee-man, 4. Hundreds of people sought entrance to the chapel, but many could not be admitted. A large crowd was also waiting at the cemetery when the funeral arrived, to witness the unusual spectacle.

The choir of Holy Trinity Lutheran

Church, Bethlehem, Pa., on Friday evening, May 3, at a testimonial banquet, presented the organist, Prof. I. H. Bartholomew, with a purse of silver as an appreciation for faithful and efficient service for 25 years. On Sunday evening, May 6, at an anniversary service, the congregation presented Prof. Bartholomew with a purse of gold, the S. S. presented him with a large bouquet of roses, and many letters and telegrams of congratulations from former members of the choir and congregation were read.

The Dutch Reformed Church proposes to raise \$1,000,000 ministers' pension fund this year in connection with the 300th anniversary of the founding of the first Dutch Reformed Church on Manhattan Island. Toward this fund Mr. John Markle, a retired coal operator, has given a gift of \$250,000. The full \$1,000,000, therefore, is no doubt assured. The Christian Church also proposes to raise \$8,000,000 as a ministers' pension fund in 1929. Thus all the denominations either have raised or will raise large sums of money to pension their retired ministers and the widows of ministers.

First Church, Carlisle, Pa., Rev. Roy E. Leinbach, pastor. A reception was given to the new members on Apr. 9. The average S. S. attendance in April was 329, and the average offering \$34.60. Anniversary Day was observed by the Bible School on Apr. 29 when Dr. Steck, of the First Lutheran Church, gave an address. At practically all the services special musical numbers are provided by the orchestra. A Junior Orchestra is now being organized. A musical to raise a fund for flowers for sick members and friends of the Church, is being held on May 17, under the auspices of the Ladies' Guild.

The Shenango Charge, Fredonia, Pa., Rev. A. C. Renoll, pastor, celebrated Holy Communion April 29 and May 6; 193 communed in each congregation. Offerings: St. John's, \$332; Jerusalem, \$306. Catechetical classes have been formed in both congregations with a total enrollment of about 50. St. Paul's Classical W. M. S. met in Jerusalem Church May 9 and 10, when the principal addresses were given by Mrs. B. A. Wright, President of the Pittsburgh Synodical W. M. S., and the Rev. Karl H. Beck, a former missionary in China.

A valued reader from Western Pennsylvania in sending the renewal of her subscription is kind enough to add: "The 'Reformed Church Messenger' has come into our home regularly for the past 67 years. My father died Jan. 1, 1916, at the age of 80, after serving for at least 55 years as an officer of the Reformed Church. My mother died last November 24 at the age of 91 years, 7 months and 2 days, hav-

ing united with the Reformed Church at the age of 15." Here is, indeed, an inspiring record, and it is always a delight to hear from such friends.

Representatives of 7 Guilds attended the annual banquet of the G. M. G. of Tohickon Classis, held in St. Paul's Church, Sellersville, Pa., Rev. J. R. Shepley, pastor. It was an event of much enthusiasm. The toastmaster was Miss Sarah Hall, of Doylestown, and the 111 girls present heard the address of Miss Catherine A. Miller on "The Latest Style in Ladies." The Guilds of Tohickon Classis, under the leadership of Mrs. W. Mark Bittle, of St. Paul's, have shown much progress in the past year. The Sellersville Guild recently made a canvass for the "Reformed Church Messenger" and met with considerable success.

Kreutz Creek Charge, York Co., Pa., Rev. Walter E. Garrett, pastor. Copies of the parish paper published during the pastorate of Rev. G. P. Fisher have been bound and make a complete reference book of the activities of the Charge since 1895. The pastor will preach the Baccalaureate Sermon to the graduating class of the Hellam High School on Sunday evening, May 20. A very helpful directory of the Charge has been distributed which contains historical sketches, Church calendar, the officers of the various organizations, and names and addresses of the members of the 3 Churches, Trinity, Canadochly and Locust Grove.

Grace Church, of College Hill, Easton, Pa., Rev. L. V. Hetrick, pastor. An Easter party for the Primary Department of the S. S. was given on Easter Monday afternoon. The Men's Club prepared and served a course dinner on the occasion of Ladies' Night, to 132 persons. An entertainment was given by the Junior Department and a play, "Miss Somebody Else," was presented to a crowded house by the Senior C. E. Society. 82 mothers and daughters were present at the Mothers and Daughters Banquet. The Apportionment was paid in full and all the benevolent causes of the denomination, as well as a goodly number outside of the denomination, were liberally supported. On the whole, it has been a most satisfactory and encouraging year in Grace Church.

Trinity Church, Wilkinsburg, Pa., Rev. Dr. Harry Nelson Bassler, pastor. Additions: 13 by confirmation and 6 by certificate; 6 children were baptized. The children of Mr. and Mrs. John Sperling presented to the congregation the beautiful Bible which had been given to these two charter members on the occasion of their Golden Wedding Anniversary. A Boy Scout Troop has been organized with Mr. B. A. Ordway as Scoutmaster. Miss Alliene S. DeChant gave the main address at the Mothers' and Daughters' Banquet given by the Girls' Guild on Monday evening, Apr. 23.

Plans are being made for a D. V. B. S. to be held in Lehigh, Pa., from June 11 to July 6. The M. E. Church and Zion Reformed Church, Rev. Paul Reid Pontius, pastor, will co-operate for one school and there will probably be several more in the vicinity. The confirmation class of Zion presented to the Church \$118 to be used for the purchase of a Graphotype machine to address envelopes. S. S. attendance on Easter was 568, the largest since Rally Day of 1923. During the Easter season the Young Ladies' Bible Class was engaged in selling Easter eggs from penny goods to 2-pound eggs and sold a total of 14,040 pieces. The Junior Choir gave an entertainment on May 16, the proceeds to be used toward the reduction of the Church debt.

Sunday, May 6, saw the breaking of ground for a new Church building for the congregation of St. John's Church, Saint

Clair, Pa., Rev. Harry A. Behrens, pastor. The first shovelful of earth was turned by Mr. J. Edward Scherr, who has been a member of this Church for the past 65 years. Plans have been prepared by Architects Ritcher and Eiler and the first unit will be erected this summer. 20 years ago this congregation numbered only 89, but under the pastorates of Rev. Charles E. Rupp and Rev. E. Franklin Faust and the present pastor the membership has grown to the 240 mark. The Elders of the Church are: Charles L. Welser, Henry D. Jones, Granville G. Graseley, and Alfred Thomas. Deacons: Mrs. William J. Borsche, Mrs. Ben Wright, Esther A. Botzer, Edward Diehl, Christian J. Miller, and Edward T. Thomas.

Additional News in Brief on Page 19

"TELL US MORE ABOUT IT" (Continued from last week)

Now we are told that "The desert shall blossom as the rose," but it is not the rose to which we can liken Los Angeles which has indeed grown where once was almost a desert. Los Angeles has flowered more like a great gorgeous dahlia. It is a new city, yet it is a sophisticated city.

When our party reaches Los Angeles we shall part company for a little while. Some of us will go to visit friends or relatives, some will stay at the private homes opened to Convention delegates, others will stay at hotels. In Los Angeles each will be free to follow his own desires.

Many of us will rush to the great Shrine Civic Temple for the opening session of The World's Sunday School Convention and will have most of our time, while in Los Angeles, occupied by the Convention sessions.

A World's Convention is a very wonderful gathering. On the very first night we shall not only hear greetings from all the world, we shall see a procession of standard bearers in national costumes carrying the banners of all nations. During the following days there will be four simultaneous popular sessions, for workers with children, young people, adults and for administrative officers. At the same time there will be seven seminar groups with the general theme "Education for Christian World Fellowship"—an almost bewildering choice of opportunities for new and helpful information. Afternoon sessions will usually have an international character, except on Saturday when each denomination will have its own gathering and we shall meet at our new and beautiful First Church. What will happen there is a deep, deep secret, but I can whisper that it will be "Something very nice!"

Evening sessions will be bright with music and song and crowned by the greatest speakers imaginable. From England comes Doctor W. C. Poole, President of the World's Sunday School Association, from Washington the famous Miss Nannie Burroughs (one of the real heroines of "In the Vanguard of a Race"). From India come Bishop Fred Fisher and the Rajah B. Manikam. From India comes Sheikh Metry S. Dewary. Of our own well-loved leaders there will be Doctor Hugh S. Magill, Doctor Daniel A. Poling and ever so many others.

Nor will the Convention have only formal sessions. There will be banquets and receptions and a Festival of Song. For youth there will be special services and an International Garden Party (which I am planning at this very minute). It will be a Convention which none of us will ever forget.

Between sessions? There will be much to interest us in and about Los Angeles. The City Temple which Aimee McPherson has made famous—or shall we say notorious? The old, old missions—River-side, and San Gabriel with its wonderful deep-toned bells (and wee ones which you can buy to take home). Between the mis-

sions in the long ago were roads marked by tall bell stands. Beneath each bell was the legend, "El camino Real"—"The Highway of the King." Not the king of Spain, but the King of Kings. Pleasant to think of folk from all nations traveling the old Highway of the King.

You will want to go, in a boat with a glass bottom, through which you can see vividly colored fish and strange sea-plants, out to Catalina Islands. You will want to drive through Pasadena, the loveliest town in the world and the home of more millionaires to the square inch than almost any other place in the world. Of course you will visit Hollywood, mecca of adolescent dreams; home of the world's most amazing industry. You will want to see the gorgeous scenes of the "movies" as they look from behind—pasteboard and wood and iron.

You will want to pick a ripe orange and a fig and an olive or perhaps even a grapefruit or lemon. You will—

"I wanted to stay forever," you will mourn, as you come on the eighteenth of July, back to our Fellowship Tour Special Train. You will sigh as the train pulls out, but your sigh will lose regret and turn to wonder. "Those poppy fields! And see, the larkspur. Surely it isn't growing wild?"

But it is, for California is the heaven to which all good flowers go when they die.

(To be continued next week. Meanwhile, you can secure an illustrated copy of the complete itinerary of The Fellowship Tour—July 5 to August 4, with special rates, by writing to Catherine A. Miller, 1505 Race Street, Philadelphia.)

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

Bethany Activities

Bethany is always a place of action. When you have 200 and more children together you may depend upon it that "there's something doing" one way or the other the whole day long. Not until the last bell rings is there quiet and sometimes not even then.

But in this season of the year there is more activity along different lines than in the winter season. Especially is this true this year. Held back with our outside work, due to the wet condition of the soil, these fine spring days give us a chance to catch up.

The old saying goes, "Do not have too many irons in the fire at one time." But here at Bethany we have many to tend the irons—and the work gets accomplished.

While I am writing I hear the tractor in the field. I walked to the barn. There boys and men were cutting potatoes and getting them ready to place in the furrows made by the tractor.

The two wagons—in one are hitched the two white horses, and in the other are "Duke" and "Rock." These are down in the field loading stones to form the bed of the new road from the Administration Building to the barn. There is another group of boys in the garden, another at Knerr Cottage, another at the triangle. Wherever you look you see action.

These warm days, too, have brought out blossoms. The orchard is beginning to look like a flower garden. The few cherry trees are also covered with flowers. Here, too, nature is very active getting itself ready for summer and fall fruit. But we do not have sufficient fruit trees to supply our winter need even if we have a good harvest.

I am wondering if the many friends of Bethany are thinking of us and if they are if they would get active and send for barrels of jars to be filled for our winter use. If you notify us we'll show you how active we can be in getting the barrels to

you. Drop us a request for jars—just "try us."

FRANKLIN AND MARSHALL COLLEGE NOTES

The list of honor men of the graduating class of Franklin and Marshall College has been announced to consist of 13 members of the class, 7 of them being from Lancaster, Pa., and all of them from Pennsylvania. Those awarded the *magna cum laude* are: J. Z. Appel, Lancaster, and E. K. Angstadt, Bridgeport; those receiving the *cum laude*: C. W. Bair, E. B. Brown, D. R. Charles, C. H. Houghton, J. D. Long and S. R. Loper, Lancaster; L. J. Gable, Mt. Carmel; D. P. Highberger, Greensburg; H. Kauffman, Yardley; K. V. Stauffer, Akron, and C. H. Wingert, Reading.

A testimonial dinner was given in the Campus House, March 20, to the F. & M. letter-men, which was attended by more than 300 athletes, managers and coaches from the college, Liberty High School, Bethlehem, Lancaster High School, Mannheim High School, Franklin and Marshall Academy and the Perkiomen School. Eighty F. and M. letter-men attended. Addresses were made by Dr. Henry H. Apple, President, Dean Howard R. Omwake, Jack Hart, University of Pennsylvania College pastor, and Dr. J. K. ("Poss") Miller, the assistant coach at U. of P. for five years, who was recently elected football coach at F. and M.

A Social Problems Club has recently been organized for the study of economic questions, and the John Marshall Law Club, for those who propose to study law.

Twenty-one students spent the week-end of March 24-25 in New York City, under the guidance of Prof. Paul M. Limbert, teacher of religious education, studying the unemployment situation, racial groups, and industrial conditions, and attending religious services.

Prof. Urdahl, filling the chair formerly occupied by the late Dr. A. V. Hiester, took a group of 15 students to Philadelphia recently to visit the juvenile court and the Eastern Penitentiary.

The Paradise Club, the oldest local club on the campus, has received favorable action on its application for a charter as a chapter of the national Kappa Sigma fraternity. This new chapter has been in existence for 32 years and includes a number of prominent alumni among its members.

The annual home concert of the combined musical clubs was given in Hensel Hall, April 19, with a fine programme and a large audience. E. K. Angstadt is the leader of the glee club and the orchestra, and D. P. Highberger the manager of a successful season.

The Green Room Club is preparing to give two plays in connection with the commencement exercises, June 1, "The Girl," a one-act play by Edward Peple, and "The Romancers," by Edmond Rostand, a three-act play. The first will be a curtain-raiser, making the latter late enough for alumni to enjoy after their class reunions.

The college community was saddened deeply by the death on the same day of two prominent Lancaster alumni, Dr. Walter E. Krebs, the oldest alumnus, in his 92nd year, and John W. Appel, LL. D., a prominent lawyer and former president of the Board of Trustees of the Theological Seminary, Lancaster. Both of these alumni have given distinction to their Alma Mater, and will be much missed. Dr. Krebs had the function at recent commencements of passing the College Torch to the graduating class, representing the spirit and traditions of the college. His place will be taken by the Rev. Dr. U. Henry Heilman, '60, of Lebanon, Pa., who celebrated his 90th birthday on March 2, 1928.

—R. J. P.

Home and Young Folks

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

ASCENSION DAY AND WHITSUNDAY

Text, John 16:7, "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you."

The risen Christ remained on the earth during the forty days between Easter and Ascension Day, and showed Himself to His believers from time to time.

The first one who saw the risen Christ on Easter morning was Mary Magdalene, a woman for whom He had done much and who was greatly devoted to Him. In fact, woman deserves the credit of being the last at the cross on which Christ died and the first at the tomb from which He arose.

The meeting of the risen Christ and Mary Magdalene is told in a beautiful way by St. John, the beloved disciple. She was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb; and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they said unto her, "Woman, why weepest thou?" She said to them, "Because they have taken away my Lord, and I know not where they have laid Him." When she had thus spoken, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus said to her, "Woman, why weepest thou? whom seekest thou?" She, supposing Him to be the gardener, said to Him, "Sir, if thou hast born Him hence, tell me where thou hast laid Him, and I will take Him away." Jesus said to her, "Mary." She turned toward Him, and said to Him in Hebrew, "Rabboni," which is to say, "Teacher." Jesus said to her, "Touch Me not; for I am not yet ascended unto the Father: but go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God." And she went and told them.

Here Christ made reference to His ascension immediately after His resurrection, showing that He looked forward to it as the completion of His victory and glory.

Before His crucifixion, He had told His disciples about His departure, which really meant His ascension, although He had to go home by the way of the cross. What He said to them is recorded in the sixteenth chapter of St. John, from which our text is taken, and is as follows: "These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues; yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto Him that sent Me; and none of you asketh Me, 'Whither goest Thou?' But because I have spoken these things unto you, sorrow hath filled your hearts. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you. And He, when He is

come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to the Father, and ye behold Me no more; and of Judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He shall guide you unto all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify me: for He shall take of Mine, and shall declare it unto you. All things whatsoever the Father hath are Mine: therefore said I, that He taketh of Mine, and shall declare it unto you. A little while, and ye behold Me no more; and again a little while, and ye shall see Me."

I have quoted this discourse of Jesus at some length because of its importance, and because it sets before us the close connection in His mind of the Ascension and Whitsunday, or Pentecost. We must remember that Jesus delivered this talk before His crucifixion, and looked beyond the cross and the tomb to His resurrection and ascension and the coming of the Holy Spirit. It is no wonder that much of what He said was puzzling to the disciples because they could not understand it. After it had all happened they could understand it perfectly.

These things are not puzzling to us, because we are so familiar with them; but suppose we had been with the disciples when He first made them known, even before they had happened, might we not have been among those who said, "What is this that He saith unto us, 'A little while and ye behold Me not; and again a little while, and ye shall see Me': and, 'Because I go to the Father' What is this that He saith, 'A little while?' We know not what He saith."

Jesus did make some explanation in answer to their questions, and they seemed better satisfied, because they said, "Lo, now speakest Thou plainly, and speakest no dark saying. Now know we that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou comest forth from God." But they understood everything more fully after the day of Pentecost had come, and they had received the Holy Spirit.

In the verses that I have quoted above, Jesus makes a close connection between His ascension and the coming of the Holy Spirit. He says, "If I go not away, the Comforter will not come unto you; but if I go I will send Him unto you." It is the same as if He said: "If there is no Ascension Day, there will be no Whitsunday." His going away would bring the Spirit to them.

After the forty days were over, He gave His final command to them, called "the Great Commission,"—"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world." And then He ascended into heaven, after He had given them this promise: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."

They remained in the upper room in

Jerusalem, and on the tenth day after the Ascension, fifty days after the resurrection, for which reason it is called Pentecost, "they were all filled with the Holy Spirit."

It was the fulfillment of Christ's promise: "Lo, I am with you always." For it is through the Holy Spirit that Christ's presence is made real to His followers. If this truth were more fully understood and more firmly believed there would not be so much difference of opinion with regard to the coming of the Son of man; then more persons would give the word "coming" its real Greek meaning, which is "presence."

The ascended Christ has been exalted to the right-hand of God, and represents us there as our Advocate, but through His Spirit He is present with us in this life, and gives us power to do the Father's will, and keeps alive in us the faith which lays hold upon the grace of God in such a way that salvation is our boon.

A PRAYER FOR BROKEN LITTLE FAMILIES

God, pity broken little families

Where there were three and now there are but two;

Where there were two and now there is but one;

Pray, comfort these as Thou alone canst do.

Send peace to houses where there is a crib

Too wrinkleless its wild-rose bordered spread,

Too smooth its pillow that, brief days ago,
Hollowed to hold a tiny, curl-framed head;

Or where an untouched place is laid above

An empty chair, facing which one must sit

And sup alone; or where a chintz-hung room

No more has gay, untidy youth in it;

Or where a curtain now hangs straight that long

Was knotted up, so that a fragile hand

Might wave to neighbors as they came and went,

Past two tired eyes, across the wintry land.

God, teach all broken little families

To bear such interims self-conqueringly

As Thou to Mary gav'st Thine only Son

And as she gave Him back on Calvary!

—Violet Allen Storey, in New York Times.

THE PASTOR SAYS

By John Andrew Holmes

Travel is seeing oneself with variations.

A WISH

Mrs. Henry W. Elson

Albert, a little boy of five years, lived in a country across the great blue sea.

As he sat on grandfather's knee, listening to the stories of the kings, he thought he would be so happy if he could only see the beautiful crown with its bright jewels.

He had several times seen the King, as he walked with grandfather past the castle, but he had never seen the crown. That

was only worn by the King on special occasions—state days.

One morning after breakfast the thought came to Albert that he would go to the castle and ask the king to please show him the crown.

Without telling a soul where he was going he walked and walked. At last the gates were reached. A soldier was on guard. He asked this soldier to please take him to the king.

"I cannot do that, little boy," said the soldier. "The king is a busy man. He has many duties to attend to. He cannot listen to little boys."

Poor little Albert! He turned back, sad and unhappy. As he walked tearfully along, not noticing anything, an automobile stopped in front of him. From it a kind voice said: "My little man, what is your trouble? Get in here and tell the king."

Albert told him his wish and imagine his joy when the king said he would show him the crown. He was taken back to the castle.

As he gazed upon the crown with its costly jewels, Albert exclaimed, "See the beautiful colors. See them flashing in the light! What beautiful, beautiful stones!"

The king then told him that if he would use his eyes to see beautiful colors it was not necessary to come to the castle. That the world was full of beauty and gave it freely to those who would see it. The trees, flowers and birds were as beautiful as the colors of any crown.

Before Albert left, the king gave him a box, in which was something that would bring into his room the colors of sunlight. When he reached home he opened the box and showed its contents to grandfather—a glass prism. Grandfather told him to hang it by a sunny window, and very soon Albert had in his own little room the beautiful colors of the crown.

Birthday Greetings

Alliene S. DeChant



Philip Casselman,
author of the poem

Here it is—the Philip Casselman s'prise from St. Paul's parsonage, Butler, Pa. Philip wrote it while looking out the dining room window when he should have been studying arithmetic. (But your Birthday Lady, who had Higher Arithmetic at Hood, thinks there's poetry in arithmetic, too.)

SUNSET

By Philip Casselman (11 years, 1 month)

Sunset, beautiful sunset,
Coloring all the west,
Telling all the birds,
'Tis time to rest.

Blue and gold, gold and blue,
With a heart all burning
Many are watching you
With souls a-yearning.

You bring the busy day
Now unto its close
With many tints of color
Like a pretty rose.

Philip is secretary of his Sunday School class, and likes to write and act plays. You should see his stage and theatre up on the third floor, and the reserved seats, and the cheese-box gallery seats! And his trunkful of costumes! Oh! Yes! and Philip plays the piano, too.

Sunset greetings this week to all my boys and girls who find poetry in what they do.

P. S. Guess what! Guess what!

Your Birthday Lady is an Auntie again. The new member of our club weighs just eight pounds and his name is James De-Chant Long. His hair is black, so the telegram said. I'll tell you 'bout his eyes 'n' everything as soon as I spy him! Two months is a long time to wait! Jimmy's home is in Sabillasville, Maryland, at the Reformed Church parsonage. He'll be glad to see you anytime you call, providin' it isn't sleepin' time or eatin' time!!

HELD THE CLUB

Tommy was meandering homeward much later than his usual supper time. A friend of the family who happened to meet him said:

"Why, Tommy, aren't you afraid you'll be late for supper?"

"Nope," replied Tommy, "I've got the meat."—From Children, The Magazine for Parents.



Bible Thought This Week

AN EVIL EYE:—He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.—Proverbs 28:22.

PUZZLE BOX

ANSWERS TO "TWICE" TEN AND SOME MORE.

1. Tennyson; 2. Tenpins; 3. Tenderloin; 4. Tennis; 5. Tenet; 6. Teneriffe; 7. Tenny; 8. Tendon; 9. Tendril; 10. Tennessee; 11. Tenure; 12. Tension; 13. Tentative; 14. Tenor; 15. Tender; 16. Tenant; 17. Tenfold; 18. Tend; 19. Tenable; 20. Tenuous; 21. Tenement; 22. Tenacious; 23. Tendency.

ALPHABET WORDS ENDING IN "AGE"

1. Sometimes called a proverb.
2. Used in dressing wounds.
3. It grows in your garden.
4. To speak of slightly.
5. Another name for a carriage.
6. Found on trees and shrubbery.
7. House for your car.
8. A person held as a pledge in war times.
9. Worshipped by too many people.
10. The fee of a jailor.
11. Fee paid for anchoring a vessel in a harbor.
12. Your line of ancestors.
13. When you control or direct.
14. Not being of age.
15. A home for certain children.
16. Open robbery, as in war.
17. Fee paid for wharfage.
18. A popular community sale.
19. Having a deficiency.
20. Cultivating the soil.
21. Quick to take offense.
22. The harvesting of a vineyard.
23. Material gathered from a wreck.
24. Excuse me. I am missing!
25. The payment of coal miners.
26. Sounds! I am like X, without an "age."

—A. M. S.

A GENTLE HINT

Coming upon a football which the farmer's son had brought home from school, the rooster promptly called all the hens around him.

"Now, ladies," he said diplomatically, "I don't want to appear ungrateful, or raise any unnecessary fuss, but I do want you to see what's being done in other yards."—U. of S. Calif. Wampus.

Family Altar Column

The Rev. Urban Clinton Gutelius

May 21-May 27.

Practical Thought: God deals with nations as well as individuals, in and through the spirit.

Memory Hymn: "When Morning Gilds the Skies."

Monday, May 21—The Holy Spirit, the Comforter. Read John 14:16-21.

When Jesus uttered these solemn and interesting words He was in the Upper Room in Jerusalem. It was Thursday evening of Holy Week and the Apostles were with Him. Because of many things that He had told them their minds were very much perplexed and their hearts very much troubled. Today, we too, hear many things that perplex and trouble us exceedingly. Under these circumstances it is imperative that we keep our ears wide open, first, to "Let not your hearts be troubled," because they are words worthy of our absolute confidence and are calculated to keep us faithful and steadfast; second, to "I will not leave you comfortless," because these words assure us that though absent in the flesh He is nevertheless present in the spirit and we are therefore not left like a family of orphans without a Head to provide for our support in every temptation and emergency.

Prayer:

Holy Ghost, the Infinite,
Shine upon our nature's night,
With Thy blessed inward light,
Comforter, Divine.
We are sinful, cleanse us Lord;
We are faint, Thy strength afford;
Lost, until by Thee restored,
Comforter, Divine. Amen.

Tuesday, May 22—The Holy Spirit, the Teacher. Read John 14:26-31.

Jesus Christ was pre-eminently the Teacher—the greatest Educator the world has ever known. He knew, as perhaps no other, the power and possibilities of teaching. For this reason He saw to it that His policy and process of religious education should be continued in this world after His departure into Heaven. He said, I will pray the Father and He will give you another Paraclete, Teacher, and He will do two valuable things for you. (1) Teach you all the things that you need to know over and above what I have already told you. (2) Remind you from time to time of whatsoever I have said unto you so that you will never forget. Do we today realize that we have direct and personal access to the Greatest and Finest Teacher in the Universe Who is able and willing to teach us "words which it is not lawful (possible) for a man to utter?" To be spiritually ignorant, therefore, is both culpable and almost criminal on our part in this Dispensation of the Eternal Advocate.

Prayer: Dear Master, we pray earnestly that Thou wouldst keep our minds open at all times to the power and influence of the Holy Spirit, Who is to continue in us the gracious teaching begun by Thee many years ago, to the end that we all shall be

made wise unto everlasting salvation. Amen.

Wednesday, May 23—The Holy Spirit, the Witness. Read John 15:22-27.

"He will testify of Me." These are the words of this passage. Although Jesus had accredited Himself as the world Messiah times without number so that there could hardly be any excuse for doubt or question, nevertheless, His followers do not seem to have been able to comprehend and understand. Additional testimony seemed to be necessary in the great Assize of Society. This was abundantly and conclusively furnished on the Day of Pentecost and henceforth there was no hesitancy (to their credit it must be said) on the part of the Apostles to testify of Jesus as the only Redeemer. There is still a vast amount of doubt and unbelief in our world. What testimony are you and I rendering to dissipate this doubt and to destroy this unbelief?

Prayer: Come, Holy Spirit, and remove from our own minds any doubt or question that may lurk there so that we may testify positively that Jesus is the Christ. May we be living witnesses of His new power to redeem so that through us others may be brought to a saving knowledge of the Triune God. Amen.

Thursday, May 24—The Holy Spirit, the Reprover. Read John 16:1-11.

The Revised Version uses the word "convict" instead of "reprove," and we believe this is the better translation. By word and deed Jesus has convicted society of Sin, of Righteousness and of Judgment, both negatively and positively. His condemnation of humanity with its false standards of judgment and with its selfish complacency had brought conviction to many hearts because this condemnation was severe and convincing. But some power or agency was needed to continue this process of conviction and rebuke unto the end of time. This was destined to be one of the functions of the Third Person of the Holy Trinity in a peculiar (if not in a particular) sense. The practical question for us is:—Are we permitting the Holy Spirit to reprove us for our many sins and to convict us of false forms of righteousness and wrong conceptions of judgment?

Prayer: Our Heavenly Father, keep us from committing the unpardonable sin. when we are rebuked for our sins and con-

victed of our errors, may we not quench the spirit. And may we always be guided and controlled by a conscience void of offense rather than by the customs and conventions of the prince of this world. Amen.

Friday, May 25—The Holy Spirit, the Interpreter. Read John 16:12-18.

Our Master plainly indicates here (1) That He would leave many things unrevealed. (2) That revelation would be continued through the Holy Spirit. (3) That He would choose certain persons to receive this revelation and be witnesses of the same. (4) That their words would be authoritative. Is it credible that the Son of God would delegate such privileges and authority to ignorant and imperfect men? Is not the task too tremendous and the responsibility too dangerous? Yet He did this very thing in the cases of Peter and John who boldly witnessed for Christ as ignorant and unlearned men. Behind them, however, was Pentecost when they began to speak with other tongues so that men were amazed and marvelled saying, "How hear we every man in his own tongue the wonderful words of God?" As prophets and priests unto God St. Paul exhorts us to covet this gift and authority of interpretation. This, too few are willing to do. As a sad result the unsaved world is yearning for an interpretation of the Christ that will actually convince and convict.

Prayer: Recognizing our privileges and responsibilities, O Christ, in properly interpreting Thy life and teachings to our fellowmen, we humbly ask for a goodly portion of Thy Spirit. As living epistles known and read of all men, may we reveal a love and truth consistent with Thy perfect life that others may come to understand Thee aright which is life everlasting. Amen.

Saturday, May 26—The Holy Spirit, the Inspirer. Read John 20:19-23.

The disciples were very gradually recovering from the despair and depression incident to the crucifixion of their Lord. A few of them had actually seen Him alive again, but the majority were yet incredulous. The greatest need of all of them at that time was Inspiration. So Jesus appeared amongst them and breathed upon them saying, Receive ye the Holy Spirit. That is to say, As man became a living soul when God breathed into his nostrils

in the Garden of Eden, so these apostles were begotten again unto a lively hope through the resurrection of Jesus Christ and through the reception of the Holy Spirit in that Upper Room. In other words, they were inspired by the Comforter! They became new men. In this vale of tears no one is exempt from despair and depression, and nothing is more devitalizing than suffering and sorrow to which all are heirs. Anticipating our direst and deepest needs the Comforter stands ready at all times to renew and re-create us. Thus our greatest misfortunes and bereavements may become means of grace and occasions of salvation. No one needs to become lost.

Prayer:

Holy Ghost, dispel our sadness,
Pierce the clouds of sinful night;
Come, Thou source of joy and gladness,
Breathe Thy life and spread Thy light.
Come, Thou blest of all donations
God doth give when men implore;
Having Thy sweet consolations
We need wish for nothing more. Amen.

Sunday, May 27—The Holy Spirit, the Strengthenener. Read Acts 1:1-8.

In the narrative the word "power" is used to express one of the great and important functions of the Holy Spirit. The Scriptures make many references to the "power of the Spirit." There are numerous examples of the impartation of mental, moral and spiritual power by the Paraclete. Such power is absolutely indispensable to a successful religious life. In thinking of this subject, however, it remained for St. Paul to go to the very heart and root of it all. For in his letter to the Ephesian Christians he prays that they may be "strengthened with might by His Spirit in the inner man." Thus he presents both the fundamental and practical aspects of spiritual power. Without a doubt or question the outstanding religious need today is strength derived from spiritual power. The significant title of an editorial in one of our great daily newspapers recently was, "A Nation of Moral Weaklings."

Prayer: In these days of inestimable "power," do Thou strengthen us, we beseech Thee, Almighty God, in the inner man with a special infusion of the Paraclete. For we realize that it is not by might nor by power but by Thy Spirit that we shall win the real and final victory and attain at last unto everlasting life and bliss. Amen.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Whitsunday, May 27, 1928

The Holy Spirit—The Comforter
John 14:12-31.

Golden Text: But the comforter, even the Holy Spirit Whom the Father will send in My name, He shall teach you all things. John 14:26.

Lesson Outline: Who is He? What does He do? How does He come?

This is our lesson for Pentecost. We interrupt the International Series in order to study the great spiritual fact commemorated on Whitsunday. We base our study on Jesus' valedictory, as John records it. In these beautiful farewell addresses the Master faced the future. On the morrow his career would end upon the cross, but

not the cause for which He had lived and was about to die. That must be carried to its glorious consummation. And it was God, the Holy Spirit, who would finish the work begun by Christ. Thus the Master comforted His disciples on the eve of their final separation. Not merely in the verses chosen for our lesson, but in the whole of His valedictory (John 14-17), which should be read in its entirety for this study.

I. **Who is He?** Most of us have very confused and vague notions concerning the Holy Spirit. It would help us greatly to note, first of all, that there can be no personal distinction between the Spirit of God and the Holy Spirit. We believe in one God; not in two or three. And this one God is a Holy Spirit. That self-same Spirit moved upon the face of the abyss in the act of creation. And in all the ages before Christ, in all lands and among all the nations, He was active in revealing Himself to men and in seeking to redeem them

from sin. Of Him the psalmist spoke, in deep penitence, when he prayed, "Take not Thy Holy Spirit from me." Another singer in Israel had experienced His universal presence and His personal power. He proclaimed it in a jubilant hymn of faith (Psalm 39). Then Jesus came. And when He preached in Nazareth He quoted from Isaiah, saying, "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor" (Luke 4:18). God the Holy Spirit dwelt in Him in a fulness that was unparalleled.

Again, when we have recognized the identity and eternity of this Holy Spirit, there is but one possible way to form an intelligent conception of Him. We must reason from the known to the unknown. We know the spirit of man, made in God's image. Even here our knowledge is partial, but our partial knowledge of the human spirit will help us to understand the nature of the Divine Spirit.

Now the very essence of the spirit that animates us, differentiating man from the lower order of life, is our capacity of reason, feeling, and will. We share our physical organism with the higher animals. But the lowest man differs from the highest animal by the possession of this triple crown of life: he can think, he has con-

scious emotions, he can exercise his will. Hence when we speak of the spirit of man, we mean his personal life as directed by his mind, his feeling, and his will.

Something like this must needs be true of the Spirit of God, if that term is to have any definite meaning for us. Spirit denotes the Divine personality. It suggests God's infinite fullness of life. What man is in part, God is in perfection. Our thought, our love and labor, are merely shadows of His. God the Holy Spirit is the supreme Thinker, Lover and Worker of the universe. His mind has created it. His heart controls it. His will directs it. This divine activity and enterprise far exceeds our comprehension. But we may speak of it as creation, revelation, and redemption—just three aspects of His eternal love and labor as we understand them through our experience.

Thus we may form a definite conception of the activity of this Divine Spirit throughout the whole universe, from the beginning to the end of time. He dwells in it, and yet He also transcends it; even as the spirit of man resides, somehow, in his physical body and yet roams and rules far beyond its narrow confines. The whole order of the material universe manifests the presence and power of the indwelling Divine Spirit. It is shot through with infinite wisdom, love and purpose. The order and beauty of nature mirror the mind and heart of God. The laws of nature, so-called, manifest the continuous and consistent operation of His will. The same thing holds true of the history of mankind. There also, we see God the Spirit ceaselessly at work as the frontal source of all human knowledge, progress, and happiness.

But the clearest and surest manifestation of the Divine Spirit is seen in the progressive moral and spiritual life of mankind. It is because He is ever quickening the conscience that man has advanced in morality. It is because He is ever active in the soul that the spirit of man bears the fruit of repentance and righteousness, and seeks communion with God in prayer and worship.

II. What Does He Do? Jesus called this promised Spirit the Comforter and His mission was to continue, enlarge, and consummate the work begun by Jesus, to build the kingdom whose foundation He had laid in the hearts and lives of a few men. Comforter means Strengtheners. Thus this Strengtheners was to be the ally of men. In all spiritual matters His strength is added to our weakness.

Jesus Himself told His disciples what this Spirit of God would do. "And He when He is come, will convict this world in respect of sin, and of righteousness, and of judgment" (John 16:8). Sin, righteousness, judgment—these are three of the greatest words in the human language. They denote the things that make men or mar them. They determine character and destiny. And through all the ages the Spirit of God has sought to create these profound convictions in men. That is His eternal mission. But Jesus was born into a world in which these great words meant little or nothing. They still stood in dictionaries, but they did not burn in the hearts of men. Even to the Jews they meant little though their great prophets had made them flaming truths. Then Jesus invested these words with new meaning. He created a new sense of sin in men. He disclosed deeper possibilities of righteousness than the world had ever known. He gave men a new assurance of judgment. And now, so near death, He promised His disciples the gift of God's Spirit who would continue and complete His redemptive ministry. Incarnate in Christ, that Spirit had been with men. Now He should dwell in them, even as He had dwelt in Christ.

"He shall guide you into all truth," said Jesus (John 16:13). That is the simplest and fullest statement of the work of God's Spirit. He takes the things of Christ and shows them unto all. Our most precious knowledge of God we owe to the Gospel of Jesus. But His Gospel is so much deeper and higher than our apprehension of it. All the past ages have spelled out only broken syllables of its truth. It will require all future ages to fathom its riches of grace. Under the guidance of God's Holy Spirit we must press ever forward in our knowledge of Him and of His gracious purpose.

III. How Does He Come? On the day of Pentecost there was a wonderful outpouring of the Spirit of God, as He had manifested Himself in Jesus. That day marked the birthday of the Christian Church. We read of wind, flame and polyglot speech, but these are merely the symbols of an inward spiritual experience that was neither audible nor visible. What was the nature of that experience?

The Master had said, "I will not leave you desolate: I come unto you" (14:18). That great promise was fulfilled on the day of Pentecost. The Spirit that filled the disciples was the self-same Spirit that had dwelt in Christ. It was God the Holy Spirit. Though Christ had left them, yet God dwelt in them permanently. Through Christ they had found access to God by repentance and faith. And now, on the day of Pentecost, they became deeply conscious of His indwelling presence and power.

Pentecost, therefore, was not a wholly unique event, which had no precedent and requires no repetition. It represents and typifies a continuous spiritual fact. It denotes the experienced presence of God, the Spirit, in receptive human hearts; enlightening the mind, quickening the conscience, energizing the will, enduing them with a new purpose and a new power.

But the Holy Spirit has been active through all the ages. Wherever and whenever men had an experience of religion—of sin, righteousness, and judgment—it was due to this power from on high. And that same Spirit of God dwelt in Christ, in all His fullness; and, according to the measure of their faith, He was in the disciples before Pentecost. The Pentecostal outpouring of the Spirit, then, was not a new gift, wholly unprecedented. It did not mark the first coming of God the Spirit into the hearts of men, even as it was not the final coming. Its uniqueness was in its fullness. In the hearts and souls of these humble and faithful followers of Jesus, waiting in prayer at Jerusalem, God found vessels meet for His filling. He could fill them with His fullness. He gave them burning convictions and mighty power. He made them witnesses of Jesus.

Whenever a soul is born into God's kingdom the same spiritual miracle occurs. Each regenerated soul has had its Pentecost. We cannot fellowship with Christ in the flesh, as did the disciples, and thus prepare our hearts for the reception of God's Spirit. But Jesus dwells in His Gospel and in His Church. We may accept His truth and share His work. And thus, as humble believers and as sincere seekers of truth and life, we prepare our hearts for the richer indwelling of God's Spirit. And when men separate the gift of the Spirit from this vital and personal preparation in human spirits, they reduce it to a kind of magic.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

May 27th—What Does It Mean to Me That "All Men Are Brothers?"

Romans 15:1-16.

The fact that all men are brothers was

never more fully realized until Jesus came into the world and taught men this great truth. Jesus exemplified it in His own person and life. He was the Son of Man. While He was born in a Jewish home and His ancestors were also Jewish, He did not belong to any particular race. He was above race and above nationality. He belonged to the whole human race and, therefore, in a peculiar sense He is the Son of Man. In the Old Testament period they scarcely recognized the fact that all men are brothers. Once in a while one of their great Prophets arose and declared it, but the people themselves never fully accepted it and scarcely understood it. The brotherhood of man is a necessary corollary of the Fatherhood of God. Because God is the Father of all men it follows naturally that all men are brothers. We are all made in His image. We are His offspring, children of one common Father.

Now, in the Old Testament times they did not think of God as the Father of all men. They conceived of Jehovah as a tribal God. Every tribe almost had its own God. It was a household God and naturally that idea developed the spirit of rivalry, of narrowness and prejudice and bigotry. The Jews thought that they were a peculiar people. They had a special and separate God from the rest of the people round about them. One's conception of God always determines one's idea of humanity and one's relation to other people. Sometimes we are told that it does not matter very much what people believe or in what kind of a God they put their trust. All that is necessary is that they live in right relations with one another. We are emphasizing sociology so much these days and are disposed to minimize theology. The fact of the matter, however, is that one's theology colors one's sociology. If you have a wrong or a narrow conception of God you will likewise have a wrong and narrow conception of humanity. If, on the other hand, you have a proper idea of God then you will get a right conception of man. Jesus gave us a new revelation of God and therefore also of man. The conception of God which Jesus had was that He was a universal Father, that He was the Father of all men, that He was over all and in all, that in Him there was no differences in His attitude or relation to mankind. He was no respecter of persons. He did not draw a line between different races and nationalities. God had no favorites. When Jesus gave us this idea of a Universal God He released a fact which was revolutionary in the thought life and in all of man's relationships. Therefore, the greatest thing that Jesus did for the world was to give us a new revelation of God. The first thing, therefore, that the fact that all men are brothers means for me is that it gives me a true and enlarged conception of God as the Father of all men.

In the next place this truth means that I have a new estimate of man. Jesus likewise revealed this truth. Before His coming into the world men looked down upon each other. Society was divided into classes and groups. There were barriers which separated men from their fellows. Some of these barriers were racial, some of them were national, some of them were social and religious. The Jews had no dealings with the Samaritans. They called them dogs. The Jews were the favored people and all others were outcasts. Those outside of the Jewish race were regarded as enemies and they were not to be treated with respect. Now, Jesus came into the midst of that spirit of life and announced this truth of the brotherhood of all men. He showed the value of every man. He knew what was in man, and the incidental things of color and class and cash had no significance with Him. He saw in every man a child of God and recognized a

brother in everyone. Therefore, He was interested in all men. He came to rescue the last and the least and the lost. There was none too far sunken but he might be reclaimed. In parable, in story, in practical effort He taught this great truth. Consequently the brotherhood of man means to me that I must have respect for all men. I must not say that I am holier or better than anyone else. I must see the worth in every child of God. The image of God is still there although it may be temporarily obscured.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried
That grace can restore.
Touched by a loving hand,
Wakened by kindness,
Chords that were broken
Will vibrate once more."

The world has still a long way to go before this great truth is put into full practice. There are still too many discords and divisions among men. We are prone to despise others and fail to recognize the stamp of God and the value of every human soul.

In the third place this great truth **develops certain obligations upon me.** I can no longer live for myself. The first questions which God asked was addressed to Adam: "Where art thou?" The second was addressed to Cain: "Where is thy brother?" and Cain answered with this sneering question, "Am I my brother's keeper?" The question has persisted down the ages. My brother is the one that is born of my own parents, but also the one born of other parents, it may be in a different part of the earth. My brother is the one who lives near me, but also the one who lives afar off. My brother is the one who has the same color of skin that I have, but also the one of darker or more yellow hue. I am my brother's keeper. The world is so organized that I cannot live my life fully and completely without interest in my brother's welfare. If I neglect him I myself will suffer for it. So I have duties and obligations towards my brothers the world over. I cannot lead a narrow or selfish life. Moreover when I fulfill my obligations to my brother I am at the same time serving God. St. John tells us that if a man does not love his brother he cannot love God. Jesus Himself says that if we give but a cup of cold water to one of the least it shall not lose its reward and inasmuch as we do it unto them we are doing it also unto Him.

The poet Longfellow gives us a beautiful story of the monk who was in the Church for prayer at the noon-day hour. It was the custom when at that hour the Church bell would ring, for the poor to gather at the Church door waiting for alms. The monk had been longing and praying for a vision of God and just when he was to go forth and give his alms to the poor at the door the Vision Splendid appeared. He lingered and hesitated: "Shall

I stay or shall I go," he asked himself. Then the Voice spoke within him,

"Do thy duty, that is best;
Leave unto thy God the rest."

and so he went and performed his duty towards his begging brothers at the gate and when he returned into the sanctuary the Vision was still there and

"'Hadst thou stayed, I would have fled,'
That is what the Vision said."

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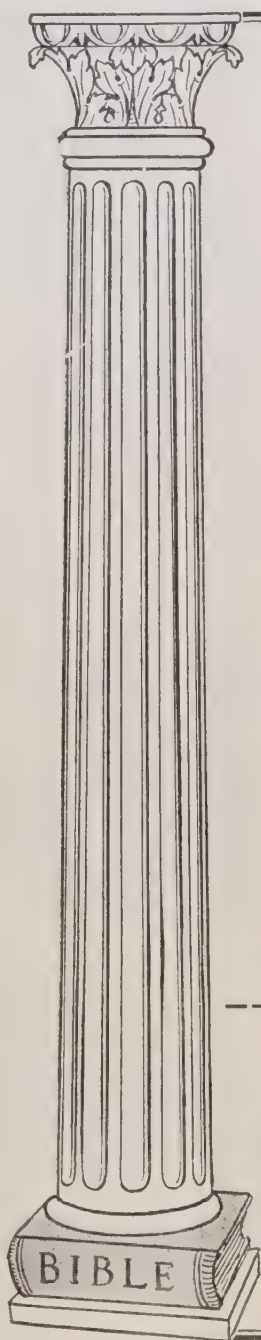
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ADDITIONAL NEWS IN BRIEF

(Continued from earlier pages)

Annual congregational meeting, social and welcome to the new members received during the year in Trinity Church, Canton, O., Rev. Dr. Henry N. Kerst, pastor, was held May 10.

The Brotherhood of Salem Church, Catawba, Pa., Rev. Henry E. Gebhard, pastor, held its annual banquet on April 19th. Mr. Joseph S. Wise, Philadelphia, gave a very interesting and inspiring address. The Sunday School Orchestra, under the direction of Edward Freeman, rendered a number of high-class musical selections.

Over 100 fathers and sons were present on Wednesday evening, Apr. 25, at St. Peter's Church, Zelenople, Pa., Rev. Dr. J. H. String, pastor, to enjoy fellowship and hear the interesting address of Prof. Karl H. Beck, of Shenchow, China, who told of his many perilous experiences in China. On Wednesday evening, Apr. 18, Miss Alliene S. DeChant gave an address under the auspices of the W. M. S. Mrs. Sophia Ifft, the oldest person in the membership of the Church, entered into rest on Tuesday, Apr. 17, at the age of 95 years.

St. Stephen's Church, Reading, Pa., Rev. Thomas W. Dickert, D. D., pastor, the largest Reformed Congregation in Reading, and the second largest Protestant Congregation in that city, has a membership of 1,760. The number communed during the year is 1,127. The amount raised for all purposes during the Classical year which has just closed is \$21,703; as follows: for benevolence, \$5,373; for congregational purposes, \$16,330. The apportionment as assessed by Reading Classis is paid in full. The number of members

added during the Classical year is 109—72 by confirmation and 37 by certificate and renewal. The Junior Congregation has an enrollment of 295 members.

Miss Alliene S. DeChant was a great inspiration to the Woman's Missionary Societies, Girls' Guilds, Mission Bands and members of the Churches upon her recent itinerary of Allegheny Classis. She gave addresses on our missions in China and Japan, showing interesting curios and displayed costumes by dressing women or girls of the Churches in them. Among the Churches visited were St. Paul's and Bethany at Butler; Chicora, East Brady, Evans City, Harmony, Zelienople, Wilkesburg, and a joint meeting of Girls' Guilds and Mission Bands of the Classis in Grace Church, Pittsburgh. She is also speaking in the other Churches of Pittsburgh Synod.

In St. Andrew's Church, Phila., Pa., Rev. Albert G. Peters, pastor, the annual Congregational meeting was held on the evening of May 2nd. In spite of local racial and economical conditions the reports of the congregation and all its organizations showed decided progress during the year. There were 44 additions; 17 by confirmation, 18 by re-profession and 9 by certificate. Dr. W. F. DeLong delivered an address of encouragement and congratulation. A reception was given to the new members after the business program. St. Andrew's will again conduct a D. V. B. S. under the leadership of Miss Dorothea Greenawalt, and the annual picnic will be held in Woodside Park on June 23rd.

West New York Classis will meet for its 65th annual session Tuesday, June 5, at 8 P. M. at St. Paul's Church, Buffalo, N. Y. Rev. J. H. Rettig, president, will preach the sermon at the opening service. The leader, Rev. O. H. Dorschel, will be assisted by Rev. J. F. Reimers. Rev. H. E. Schnatz will preach the sermon at the Communion service to be held on June 6 at 9 A. M. Leader, Rev. B. R. Heller; Liturgy, Rev. J. H. Brunner. At 8 P. M. addresses will be made by Drs. C. A. Hauser and A. V. Casselman. The leader, Rev. J. M. Peck, will be assisted by Rev. H. F. W. Schultz. Devotions on Thursday at 9 A. M. will be in charge of Rev. J. S. Kosower. On Thursday, immediately after the opening of the session, "Stewardship" will be discussed under the charge of the Missionary and Stewardship Committee. A discussion on "Visitation Evangelism" will follow, and the same subject will be discussed by Dr. Rufus C. Zartman at 8 P. M. The leader at this service will be Rev. F. H. Diehm.

Special Lenten services were held on Thursday nights in First Church, Miamisburg, O., Rev. Dr. N. B. Mathes, pastor, with the following pastors preaching: Revs. C. W. Brouse, J. W. Bright, and W. W. Rowe. These brethren brought timely messages which proved very stimulating. Additions: confirmation, 25; letter, 2; re-profession, 4; 6 children baptized. Offering: \$1,234; \$830 was for Building Fund. On Easter night the choir and others presented the pageant, "The Dawning," to an audience of 500. It has been requested that it be repeated. The annual every-member canvass is now being made and the annual congregational meeting was held Wednesday night, May 2. On Feb. 22 the Men's Bible Class had as their guests the Men's Class of the United Brethren Church of Germantown, O. About 150 men sat down to dinner, after which an interesting program was given and an address was made by Frank Pauley. These classes engaged in a contest 2 years ago, the Miamisburg Class winning. The work in this Charge is encouraging to both pastor and people.

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and Work) at its last meeting at Geneva, a First International Christian Press Conference shall be held in connection with the "World Press Exhibition at Cologne from August 19th to 21st, 1928. Leading men of the religious Press from the different countries, represented at the Stockholm Conference, are to speak on the theme "Christian Ethics and Newspaper." At special sessions the subject, "The Press and Christian Union Movement," shall be discussed. Besides it, special guides will be arranged through the World Exhibition in general as well as through the Christian Press Department giving an insight into the richness and the enormous extent of the Christian literature in the different nations and parts of the earth. The International Christian Press Commission has been constituted by the Stockholm Continuation Committee at its Bern meeting 1926 for the purpose of promoting fuller knowledge and more fraternal relations between the principal organs of the religious press of all countries and of all denominations. The Cologne Conference to which the editors of the religious papers of all countries and of all denominations are invited will give in this sense a first opportunity to promote better knowledge and closer co-operation between the religious press in the different countries.

St. John's Church, Bangor, Pa., Rev. Dr. Edwin W. Lentz, pastor, observed its 50th anniversary May 6-9. The anniversary sermon was preached by Dr. George L. Omwake on Sunday, the 6th, in the morning, and in the evening the sermon was preached by Dr. John O. Reagle. At 7.30 P. M. on Monday Rev. I. M. Beaver preached at the Fellowship Service and greetings were received from the Ministerial Association and Revs. Ray S. Muselman and George Pifer. The 20th anniversary of the pastorate of Dr. Lentz was celebrated on Tuesday at 7.30 P. M., when an address was delivered by Rev. Allan S. Meck and greetings were given to the pastor by Rev. John A. Smith, representing the Ministerial Association. On Wednesday, the 25th anniversary of Mr. William G. Pritchard, as organist of St. John's, was observed by the singing by the chorus of those who have sung for him during this period; this service was followed by a social hour. The pastors since 1878 have been Revs. Dr. H. H. W. Hibshman, 1878-1883; Jacob G. Neff, 1883-1886; Thomas A. Huber, 1886-1888; George W. Remagen, 1888-1889; Samuel A. Hitner, 1889-1892; James B. May, 1892-1895; George W. Remagen, 1895-1897; John M. Kessler, 1898-1899; George W. Remagen, 1899-1901; Irvin M. Beaver, 1901-1907, and the present pastor. The original organization of 29 members has grown to a membership of 490. A pipe organ was installed in 1903, and in 1919 the remaining debt on the Church was liquidated. During the 25 years of Dr. Lentz's pastorate, \$74,761 has been raised for congregational purposes and \$42,941 for benevolent purposes. 156 infants have been baptized; 42 adults baptized; 217 received by confirmation, 49 by re-profession and 197 by letter. Dr. Lentz has officiated at 91 marriages and 179 funerals. He has preached approximately 2,000 sermons during this time. A most attractive booklet contains historical sketch, pictures and other interesting data.

St. James Church, Allentown, Pa., Rev. Joseph S. Peters, pastor, celebrated the 15th anniversary of the founding of the congregation beginning with the Communion Services on Easter as the first of a series of services in commemoration of this event. The Communion itself was well attended, and at 10.30 a. m., the time of the second communion of the day, 39 officers of the 49 who once served the congregation in these 15 years communed together at one table. The congregation was challenged to bring a special Easter offering of \$1,000; they responded with

\$1,345.77; this offering was presented by special representatives of each society and organization after the Easter evening pageant by the Young People was completed. Mr. Cressman, an elder of the congregation, presided, and after the various amounts were brought forward and laid at the foot of a beautifully lighted cross, offered a consecration prayer. On Monday evening, the choir of St. John's Reformed Church, with William Rees at the organ, furnished the music. Rev. A. O. Reiter brought a forceful message to the congregation; immediately after a reception was given in the Sunday School rooms. On Wednesday night a service stressing the importance of the Church School was rendered, when Dr. Paul S. Leinbach brought a telling message. Frank M. Cressman presided at this service, assisted by Mr. Henry Reiff, the assistant Supt. On Thursday evening, the congregation was privileged to hear a splendid organ recital by Mrs. J. Daniel Kocher, teacher of Piano at Cedar Crest College; Mrs. Kocher was the first organist of St. James and served for a period of 10 years during which she set a high standard for organ music in the city. The closing services were held on Sunday, April 15th, which day marked the real anniversary of our beginnings. Dr. George W. Richards, who preached the dedicatory sermons when the new edifice was consecrated, was present and delivered helpful messages at both services. At the C. E. hour pictures past and present were shown depicting features of the work of St. James with its personnel, including also a picture of the congregation dismissing from the last mother's day service, of the S. S., the Mission Band, several reels taken at our picnics, the Aid Society, and others. The congregation started on the roll of the Home Mission Board and received assistance for 10 years. When the 5th anniversary was quietly observed 10 years ago, St. James gave its first Building Fund of

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\$500 to the Board in recognition of this assistance. The congregation pays its Apportionment monthly and has paid it in full each of the 15 years of its existence. St. James paid \$13,500 to the Forward Movement. The congregation owns a beautiful Church edifice, a parsonage and has 510 members.

News of the Week

Mrs. H. W. Elson

Don Florencio H. Arozemena gained the nomination for President of Panama on the first ballot at the convention of the Liberal Party at Aguadulce, May 3.

About 1 out of 5 candidates who appeared this spring at the State Department for the annual examination for appointment to the foreign service as career men passed. 34 were successful out of 185 who took the written examinations and 107 survived for the oral tests. Appointments will be made from the list to the foreign service school in the department.

Dr. Edgar Fahs Smith, provost of the University of Pennsylvania from 1911 to 1920, a chemist of world fame and one of America's leading educators, died of pneumonia in the University Hospital in Philadelphia. He was 72 years old.

The Rockefeller Foundation disbursed \$11,223,124 from income and capital in 1927 according to a review of the President, Dr. George E. Vincent. There was a wide distribution of its income. It aided 19 Governments to bring the hook worm under control, and aided 6 States of the Mississippi flood area. It furnished funds to 19 medical schools in 14 countries. It paid \$2,000,000 toward a new site for the University of London. It has brought in a new era of training, with emphasis on prevention rather than cure.

The corner-stone was laid in Philadelphia May 3 for the first hospital in the country to be devoted to the treatment of heart disease alone. It will be known as

the Children's Heart Hospital and children will be received without regard of sect or race.

Despite the probability that he will be the Republican nominee for President, officials of the University of Louvain are looking forward to the coming of Herbert Hoover to Belgium this summer as the central figure in the dedication ceremonies of the new Louvain Library, replacing the one destroyed by the Germans during the war. The new library has been built by American donations.

By a combination of Democrats and Western Republicans, the House passed the McNary-Haugen bill May 3 by a vote of 204 to 121. The bill already has passed the Senate. The measure as passed included the equalization fee machinery which had been objected to by President Coolidge.

Eleven prominent members of 2 local chapters of the Daughters of the American Revolution at New Haven, Conn., have resigned in protest of the blacklisting of speakers. The organization's blacklist, upon which appear the names of many prominent persons in the country who are barred as unpatriotic from addressing D. A. R. meetings, recently received the endorsement of the national organization.

Professor Robert C. Borden, director of the American Institute of Homeopathic Research, has announced that a cure for pneumonia has been found. The treatment, developed by members of the in-

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JOSEPH H. APPLE, J. D., President

stitute at Chicago, will be ready for dissemination to the medical world late this year or early in 1929.

Thaddeus C. Sweet, of Phoenix, N. Y., Representative in Congress, was killed in an airplane accident May 1, while flying from Washington to Oswego.

President Coolidge has signed the bill authorizing Chief Justice Taft, of the United States Supreme Court, to accept as a gift from Senator Peter G. Gerry the law library bequeathed to him by his father, the late Elbridge T. Gerry. It is one of the largest law libraries in the world, containing more than 30,000 volumes.

The Methodist Episcopal Church, nearing its 175th year, opened its general quadrennial conference in Convention Hall, Kansas City, Mo., May 1. Delegates came from 35 nations. There were represented 15,000,000 communicants.

President Coolidge has informed Representative Menges, of Pennsylvania, that he has definitely decided to deliver a Memorial Day address at Gettysburg instead of Arlington as has been customary in the past.

A reduction of more than a billion dollars in the gross public debt was shown May 2 in figures for 10 months of the current fiscal year. The total debt is \$17,847,691,931 as compared with \$18,941,170,648 one year ago.

The stress and excitement of modern life, coupled with the reactions of infectious diseases, have placed heart diseases in the front rank of the causes of death in the United States, with a resultant economic loss to the country of \$1,502,000,000 a year from such deaths alone, not counting the cost of care, estimated at an additional \$104,000,000.

The University of Heidelberg May 5 conferred honorary degrees upon the German Foreign Minister Stresemann and the American Ambassador, Dr. Jacob Gould Schurman. Our peace moves were lauded in the addresses by both statesmen. They re-emphasized the cordial collaboration between Germany and the United States for the abolition of war.

The Federal Bureau of Education has recently estimated that there are more college students in the United States than in all the other countries combined. Its figures place the American total at about 1,000,000 and give the rest of the world 950,000.

Establishing an economic loss as great as if 300,000 workmen had been idle for a year, cancer in 1927 was responsible for a monetary loss of approximately \$800,000,000 according to the statistician of the Metropolitan Life Insurance Company.

Returning the visit Mayor Walker, of New York, paid to him last summer, Prince Spada Potenzianni, Fascist Governor of Rome, arrived May 4 and was given a welcome and a formal reception by New York City.

Baron Guenther von Huenefeld, in the presence of the representatives of thirty nations at a dinner in New York City, received a prize of \$12,500 as the leader of the first east to west non-stop airplane flight across the North Atlantic, and refusing to keep it personally, immediately turned it over to Miss Herta Junkers, as the representative of her father, builder of the Bremen. "To be dedicated to further experimentation and research in aviation," the Baron explained.

Measured by the average living costs for the American wage earner, the purchasing power of the dollar stands higher today than it has for nearly 5 years, according to the monthly cost of living index of the National Industrial Conference Board. The dollar is now worth, on the basis of living costs during March, 62.1 cents in comparison with the purchasing

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power of the pre-war dollar in July, 1914. It was lowest in July, 1920, when it stood at 48.9 cents, as compared with July, 1914.

Two hundred thousand peasants, forming the largest political assemblage in modern Europe, demanded that the Regency in Rumania dismiss the present Bratianu Government as illegally elected, incompetent, tyrannical and not representative of the will of the people. The women rained flowers on their leader, Juliu Maniu. A march on the capital is planned.

The international conference on cancer will be convened at London on July 16 and will remain in session 4 days. Doctors, surgeons, pathologists and radiologists from all branches of medicine dealing with cancer will attend, while the British Royal Society and all the principal universities and medical schools and scientific bodies in this country have selected delegates.

The Flood Control Bill has been revised to conform to President Coolidge's view with respect to damages and the rights of way in connection with flood control construction. The President is entirely satisfied, it is said, with the revised bill.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor
416 Schaff Bldg., Phila.

Extracts from a letter written by Miss Marion L. Clapp, chairman of the "Every-

land" Committee of the Federation of Women's Boards of Foreign Missions of North America: "The totals are encouraging, showing an increase of 551 over last year. The count for your denomination for Jan., Feb. and March is 84, as over against 48 for the same period last year. Good for you! You've reversed the figures."

The 13th annual convention of the W. M. S. of Carlisle Classis was held April 24th, in the Church of the Incarnation, Newport, Pa., the Rev. U. O. H. Kerschner, pastor. All of the sessions were interesting, but without a doubt the outstanding numbers on the program were the afternoon and evening addresses by Mrs. William E. Hoy. Devotions were conducted by Mrs. C. L. Kautz, Mrs. M. R. Lightner and Mrs. J. E. Wilt. Greetings were extended by Mrs. J. H. Pee, of the hostess society, and the pastor, Rev. Mr. Kerschner. To this welcome, Mrs. B. F. Beale responded. Following the address of the president, Mrs. James E. Fickes, reports of officers and secretaries were heard. One new Mission Band, at Enola, was reported. An interesting account of the Potomac Synodical Meeting was given by Mrs. Herman Snyder, Landisburg. Announcement of coming meetings and delegates showed the following: Annual Meeting, 1929—First Church, Carlisle; Fall Institute—Blain; delegates to Potomac Synodical Convention—Altoona—Mrs. James E. Fickes and Miss Anna Groh; delegates to the General Synodical Convention—Hickory, N. C.—Mrs. Fickes and Mrs. Samuel Basehore. Officers are: Pres., Mrs. J. E. Fickes; Vice-Pres., Mrs. Bruce Mowery; Pres. Emeritus, Mrs. Sara Firestine; Rec. Sec., Miss Marie Patterson; Stat. Sec., Mrs. Harvey W. Bernheisel; Cor. Sec., Mrs. Chas. E. LaRue, Treas., Miss Gertrude Pamperrien.

About 100 officers and delegates were present during the day and at least 100 more came in for the evening meeting of the 35th annual convention of the W. M. S. of Lehigh Classis, held in Salem Church, Allentown, April 25. Mrs. Miriam Alexander presided at all sessions. To the greetings brought by Mrs. Wm. Fister, Mrs. Charles Bauchspies responded. Devotions for the day were conducted by Mrs. C. D. Schaeffer, Mrs. William Reimert and the Rev. W. F. Kosman. A number of interesting statistics were brought out in various reports: The Thank Offering for this year was \$1,070.21; \$500 was given for the Home Mission Anniversary Fund and a similar amount to the Foreign Mission Jubilee Offering; the present membership is 790; total receipts for the year, \$4,058.56; one new society organized at Unionville. Mrs. R. M. Brong reported the following Life Members and Members in Memoriam: **Classical—L. M.**—Mrs. Fred Blose, Mrs. George W. Kleckner, Mrs. Walter Ungerer, Mrs. A. O. Reiter, Mrs. George Ritter, Mrs. William Kosman, Mrs. Elmer Leinbach; **M. in M.**—Mrs. T. G. Helfrich, the Rev. W. R. Hafford, Mrs. Josephine Kline, Mrs. Elizabeth M. Schoek; **General Synodical Life Members**—Mrs. Ralph Weiler and Mrs. W. F. Curtis; **M. in M.**—Rev. Mr. W. R. Hafford. A very beautiful memorial service for the members in memoriam was conducted by Mrs. Wm. Fister. During this service, Mr. Solomon Unger sang "It Is Well With My Soul." Mrs. Wm. E. Hoy spoke at both afternoon and evening sessions and on both occasions her messages were forceful and enlightening. The G. M. G. of Salem Church presented "Follow the Gleam" in pantomime. Another enjoyable number was the anthem by the choir. Newly elected officers are as follows: Pres., Mrs. J. G. Rupp; 1st Vice-Pres., Miss Anna Grim; 2nd Vice-Pres., Mrs. D. H. Kratz; Rec. Sec., Mrs. C. C. Bachman; Cor. Sec., Mrs.

Harry Edwards; Treas., Mrs. Lloyd Deck; Stat. Sec., Mrs. Wm. Fister; Sec. of O. and M., Mrs. A. A. Munsch; Historian, Mrs. Charles Nadig.

MASSANUTTEN NOTES

(Continued from Page 2)

Virginia offers a fine week-end touring trip by automobile, good roads, hotels, caverns and historic attractions and all who may be passing through the Shenandoah Valley are cordially invited to stop and visit Massanutten this summer, as they go by.

OBITUARY

WALTER E. KREBS, D. D.

The Rev. Walter E. Krebs, D. D., the oldest minister of the Reformed Church in point of service, and the oldest living alumnus of Franklin and Marshall College, died April 26, 1928, after a four days' illness of pneumonia, aged 91 years, 3 months and 26 days.

This aged minister, still showing a youthful spirit in many ways, and active as a writer of theological articles to the last, was not merely distinguished by his age, but also for his ability as preacher, educator and writer. He was an ordained minister for 70 years, serving 6 congregations during 20 years of that time. For 6 years, 1872-1878, he was a member and secretary of the faculty of Franklin and Marshall College, teaching mathematics and history. He was President of the Allentown Female College, 1883-1885, and the President of Edgehill Institute, 1885-1900, at which time he retired from active teaching and preaching.

Dr. Krebs was born in Littlestown, Pa., on New Year's Day, 1837. The family moved to Gettysburg, Pa., and then to Winchester, Va., where he prepared for college at the local public school and Angerona Seminary. He came to Franklin and Marshall College from Mercersburg, Pa., where he had attended Marshall College before its union with Franklin College in 1853, and on his graduation in 1856, he had the double honor of the Franklin oration and the valedictory address. Reminiscences of his college days were written by him for the Franklin and Marshall Alumnus in 1926, showing the clearness of his memory. He received the degree of Doctor of Divinity from his Alma Mater in 1899.

Graduated from the Theological Seminary of the Reformed Church at Mercersburg, Pa., in 1858, he was ordained into the ministry of the Reformed Church the same year at Frederick, Md. His first charge was composed of two congregations, one at Emmitsburg, Md., and one at Fairfield, Pa., and it was during this pastorate that he was married to Miss Isabella S. LeFevre, living near Littlestown, Pa., in whose family he had been a tutor. In 1862, during the Civil War, he accepted a call to the Reformed Church at Waynesboro, Pa. He declined an invitation to become a member of the faculty of Mercersburg College, Mercersburg, Pa., in 1868, accepting instead a call to a mission congregation of the Reformed Church in Allegheny, Pa. From 1870-1872, he was pastor of the Reformed Church at Irwin, Pa.

Then followed his teaching experience of 23 years, interrupted by a short pastorate at Bloomsburg, Pa., 1878-1880, which was succeeded by an attack of nervous prostration, from which he suffered for some months. After his convalescence, he supplied the Reformed congregation at Littlestown and several other Churches

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until 1883, when he took charge of the Allentown Female College, and afterward, in 1885, founded Edgehill Institute, near Littlestown, Pa. Here Mrs. Krebs died, and soon thereafter Dr. Krebs retired from active service.

In 1910, he came to Lancaster, making his home with his daughter, Ada, the wife of the late Prof. A. T. G. Apple, of the faculty of Franklin and Marshall College. Mrs. Apple died that year, and Dr. Krebs lived with Prof. Apple until 1918, when the latter died also of pneumonia. From 1919 to 1921, Dr. Krebs made his home with his son, Dr. Stanley L. Krebs, widely-known preacher and lecturer in New York City. Returning to Lancaster, the aged minister lived for the last 7 years of his life in the Diffenbach Home of the First Reformed Church. His son, Stanley, of New York, was with him in his final illness, and is the only surviving member of the family.

Dr. Krebs wrote a number of articles for the "Reformed Church Messenger" from time to time on theological subjects, the last one appearing a short time before his death. He was conservative in viewpoint, but tolerant in spirit, and had a strong sense of humor. A familiar figure on the campus of Franklin and Marshall College, he handed the College Torch to the graduating class at commencement with a brief and pertinent speech. He attended the monthly meetings of the Reformed Ministerial Association of Lancaster city and county up to the end, always taking part in the discussions. He left an autobiography which was read at his funeral service at his suggestion. This service was held April 29 in the Diffenbach Reformed Home, and was attended by a number of his friends, including local pastors, members of the college faculty, and Dr. W. F. Curtis, president of Cedar Crest College. Those who participated in the service were: Dr. W. Stuart Cramer, pastor of the First Church, where Dr. Krebs was a regular worshipper; the Rev. Robert J. Pilgram, Secretary of Franklin and Marshall College; the Rev. Daniel H. Leader, and the Rev. George A. Whitmore, of Lancaster. The service of interment was held from the Reformed Church of the Redeemer, Littlestown, Pa., April 30th. —R. J. P.

ELDER JOHN W. APPEL

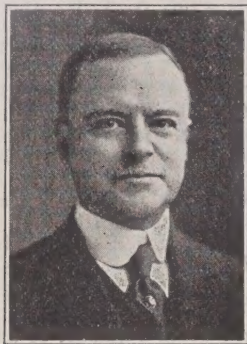
John W. Appel, Esq., died April 26th, 1928, after a few days confinement to his home, Abbeville, Lancaster, Pa. His death was caused by pneumonia. His passing brought grief to a devoted family, to the Reformed Church in the United States, to his many colleagues in his profession, to his own local congregation and to the community in general. He lived so vividly in all his relationships that it seems untrue to say that he is dead.

Mr. Appel's importance to the Reformed Church is due not only to the fact that he was the son of the late Thomas Gilmore Appel, and that he was raised in the atmosphere of the Reformed ministry, Mercersburg and Lancaster institutions, but also to the fact that he took an active interest and part in all activities of the denomination. He was vice-president of General Synod, member of the Board of Foreign Missions, member of the Board of Trustees of the Lancaster Theological Seminary, of which he was President for more than 25 years, member of the Alli-

ance of the Reformed Churches holding the Presbyterian system, and member of many committees of the General Synod.

He was a graduate of Franklin and Marshall College in the class of 1874, receiving the degree of LL.D., from his Alma Mater and membership in the Phi Beta Kappa Fraternity. He was also a member of the Phi Kappa Psi fraternity.

Mr. Appel was one of the organizers of the Ciosophic Society, director in the Lancaster County National Bank, member of the Pennsylvania State Bar Association and the American Bar Association, trustee of the Home for Friendless Children, one of the incorporators of the Thaddeus Stevens Industrial School and a trustee of the Ann C. Witmer Home.



Elder John W. Appel

He was an active elder in the First Reformed Church for 30 years, and one of the originators of the Diffenbach Home of the Reformed Church. Mr. Appel was one of those rare men who while prominent in his business profession and many community enterprises, always gave his Church and his faith the first place in his interest and service. As a layman he was familiar with the progress of the denomination's life, the general movements of Christianity and the theological progress of Christian thought as he was familiar with the things that pertained to his profession.

What a man! The record of all the formal connections does not half tell the story of his life. In a spontaneous memorial service in his Church on Sunday morning following his death, his pastor said of him:

"His heart was set on things invisible. His soul was reverent toward God and charitable toward man. His will to live clean, be pure, go straight and play fair was adamant. His mind was as open as the heavens to truth in philosophy, art, politics and religion. His character was gentle, and his capacity for friendship was generous. He was a wise counsellor in his profession and in his Church, at home and abroad. He was modest, meek and lovable."

John W. Appel, of whom we shall never think as dead, but as a living spirit touching and inspiring our spirits in our quest of the eternal, acquired the Christian life because he yielded his will to Jesus and kept himself in constant training to become like Him, the author and finisher of our faith.

The funeral service, arranged by his sons T. Robert, John, Jr., Richard G and Kenneth, was held in the First Church, Saturday, April 28th, at 3 o'clock. His favorite hymn, "My Jesus, As Thou Wilt," and the victorious hymn, "Jesus Lives, No Longer now," were sung. The service was in charge of his pastor, Dr. W. Stuart Cramer, who was assisted by Drs. George W. Richards and Allen R. Bartholomew.

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